TRANSLATIONS
OF
CHRISTIAN LITERATURE

COPTIC OFFICES

REGINALD MAXWELL WOOLLEY, D.D.

LIBRARY OF PRINCETON
MAR 23 1931
THEOLOGICAL SEMINARY

BR 45 .T63 C6 1930
Coptic Church.
Coptic offices

1687
Co

Translations of Christian Literature
Series III—Liturgical Texts

COPTIC OFFICES

COPTIC OFFICES

LIBRARY OF PRINC
MAR 23 193
THEOLOGICAL SEM

TRANSLATED BY

REGINALD MAXWELL WOOLLEY, D.D.

Canon of Lincoln and Rector of Minting

LONDON
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
NEW YORK AND TORONTO: THE MACMILLAN CO.
1930

PRINTED IN INDIA
BY NORMA ROGE
AT THE DIOCESAN PRESS, MADRAS, 1930. C9820

INTRODUCTION

The Church of Egypt claims to have derived its faith from the preaching of St. Mark the Evangelist, and the long line of Patriarchs of Alexandria count him the first in the line of succession.

To the average Englishman, the Egyptian or Coptic Church is little more than a name, but it is in many ways the most interesting of the 'separated' Eastern Churches, that is, of those ancient Eastern Churches which, for one reason or another, are not in communion with the Orthodox Church of the East.

In ancient days the Egyptian Church produced some of the greatest names in the history of the Church. Among them may be counted Clement, the famous head of the great School of Alexandria, Origen, Dionysius, the 'Isapostolic' Athanasius, and certainly not least among scholars and theologians, the vigorous and masterful patriarch Cyril. The name of Cyril is peculiarly identified with Egypt. He is the great Egyptian saint, and the Liturgy in common use to this day is the one that is ascribed to, or at least named after, him.

The Copts are monophysites, and are in communion with the monophysite Churches of Syria and Armenia. On the other hand, the Coptic Church, by reason of the geographical situation of Egypt and its long isolation from the rest of the Christian East, is perhaps more than any other Eastern Church, what we should call a national Church.

As has been said, the Coptic Church is monophysite. To understand its position in this respect, it is necessary to take a short survey of the great theological controversies which rent the Christian Church from the time of the Council of Nicea in 325, till the condemnation of Eutyches at the Council of Chalcedon in 451.

The series of great theological controversies which shook the Church to its foundation began with the heresy of Arius. Arius taught that the Divine Son was a creature, and that there was a time when he had not yet been created. And it followed, though it was only the followers of Arius who logically developed his teaching in this direction, that the Holy Ghost was also created. In effect this was teaching tritheism, a supreme God, the Father, and two lesser and subject deities, the Son and the Holy Ghost.

The Church had never hitherto actually defined the relations of the Divine Persons in the Holy Trinity. She had been content with teaching One God in three Persons, Father, Son, and Holy Ghost. It is true that early writers had sometimes used language which, pressed to a logical conclusion, would seem to imply a subordination of the Person of the Son to the Father, but such definite subordination as that taught by Arius was recognized at once as new and false teaching. Moreover, the danger of this teaching was much intensified by the fact that Arius embodied his doctrine in hymns to popularize it among the unlettered classes. The Council of Nicea, the first of the great General Councils, was called in 325 to deal with the pressing danger. There seems to have been very little difference of opinion at the Council as to the falseness of the teaching of Arius, but the difficulty of defining the true doctrine of the Church soon became evident. At first an attempt was made to put forward the Baptismal Creed of the Church of Cæsarea as embodying the true faith.

But it soon became evident that, although the old Baptismal Creeds of the Church were true enough in what they said, their phraseology was not clear enough to prevent an Arian signification being given to some of their clauses; and it also became increasingly evident that for this same reason it was necessary to go beyond the simple biblical language that had hitherto sufficed. And eventually the Council fell back on technical terms derived from Greek philosophy. Thus, to make clear beyond the possibility of error that the Divine Son is truly and eternally God, it was declared in the new Creed put forth at Nicea, that the Son is of the same *ousia*, that is, essence or substance, as the Father. The Creed was accepted, but, when the assembled Fathers were dispersed to their respective sees, the trouble began.

The difficulty lay in the fact that, though a term had been borrowed from Philosophy, there was really no one definitely-received system of philosophy, and the philosophic terminology was itself not fixed. Thus, in addition to the fact that old-fashioned people did not like the new term *ousia*, there was another word *hupostasis*, hitherto a synonym for *ousia*[1], which was being used at Alexandria and elsewhere in quite a different sense, to signify "Person" for which *prosōpon* had hitherto generally been used. Thus for one to speak of one *hupostasis* meaning one "substance" seemed heretical to another who used the word to signify "Person"; and in the same way for a writer to speak of three *hupostases* meaning "persons" was equally misleading, to say the least of it, to one to whom the word *hupostases* meant "substance" or

---

[1] The two words are actually used synonymously in one of the Nicene anathemas. Jerome says (*Ep.* xv. ad Dam. 4) that philosophy had hitherto used the words interchangeably.

"essence". It was largely owing to this misunderstanding of technical words that the controversy raged till the Council of Constantinople in 381, when Arianism was stamped out in the Empire, though for another hundred years it flourished among the new nations of the West. But it is to be noticed that the confusion of terms was not entirely got rid of; for, St. Augustine uses *substantia* as the equivalent of *persona*, *hupostasis*;[1] and also uses the word in quite a different sense as synonymous with *natura*.[2]

In 431 the third General Council was held at Ephesus to condemn the erroneous teaching of Nestorius. Nestorius was an Antiochene, and had a considerable body of support in the East, the champion of orthodoxy being the great Patriarch of Alexandria Cyril. The controversy originated from the difference of the points of view from which the two sides approached the consideration of the Person of our Lord Jesus Christ, the Easterns laying the chief stress on the perfection of His Manhood, the Alexandrians on the perfection of His Godhead. Nestorius was not a man of great intellectual capacity, and used language which implied two persons in Christ. So great was the stress that he laid on the human nature (*phusis*) that he practically taught that there was a human person, the man Jesus united with the Divine person, the Word of God, thus making the Incarnation unreal. Through this use of the word *phusis*, (nature) he was making the word the equivalent of the word *hupostases* or "person."

Cyril took the lead in the controversy on the orthodox side, and, in his correspondence with Nestorius and others, accepts the sense of the word *phusis* to which

---

[1] *De Trin.* v. 9.

[2] *In Joh. Tract*, 78.

Nestorius gives the meaning of "person" and uses the word himself with this signification. Thus when Cyril, defining the true doctrine of the Church, speaks of 'One *phusis* of the Word of God, incarnate,'[1] he means "one person". That this is the sense in which he uses the word *phusis* is beyond doubt; for sometimes in the same formula he uses the word *hupostasis* in the place of *phusis*[2], and elsewhere he uses *hupostasis* and *prosōpon* (person) as synonyms.[3] This formula was at length generally accepted, and Nestorius and his teaching were condemned. But the word *phusis* was not being used in its proper sense, and the misuse of the term led unhappily not only to misunderstandings but eventually to schism.

The suppression of the heresy of Nestorius was followed almost at once by false teaching in exactly the opposite direction, Eutychianism or Monophysitism. Eutyches in his zeal against the errors of Nestorius taught that at the Incarnation the human nature of Christ was utterly absorbed in the divine nature.

Cyril was now gone to his rest, and had been succeeded in the see of Alexandria by his nephew Dioscoros. Dioscoros was a violent and headstrong man, lacking entirely Cyril's great intellectual gifts, and was chiefly concerned in jealously maintaining the prestige of his Patriarchate against the growing claims to the second place of honour among the Patriarchates made by Constantinople. This jealousy of Constantinople on the part of Alexandria had existed for some time and had hitherto been shared and encouraged by Rome. Dioscoros seems to have thought that now a great opportunity offered to assert himself and the Alexandrian see. Eutyches, who was the abbot of a monastery at Constantinople, was condemned by a local synod held at Constantinople under his own Patriarch Flavian, but would not submit, and loudly complained of unjust treatment. A Council was therefore summoned to meet at Ephesus to settle the question, and in the meantime Dioscoros most improperly and uncanonically admitted Eutyches to communion. The Council met at Ephesus in the year 449, and in virtue of an imperial rescript the presidency was assumed by Dioscoros, who had brought with him a large and disorderly crowd of supporters. The bishops who had been concerned with the condemnation of Eutyches at Constantinople were allowed no voice in the proceedings, and certain bishops who were suspected of Nestorian leanings, such as Theodoret of Cyrus, were expressly forbidden to attend. Moreover, Dioscoros would not allow the Tome or letter of Pope Leo of Rome, which he had sent to Flavian in exposition of the teaching of the Church on the subject, to be read. The acts of the Synod of Constantinople were read, and, wherever there was a reference to Two natures in Christ, there were cries of condemnation. It is obvious that the Egyptians still interpreted *phusis* as meaning " person ". The orthodoxy of Eutyches was asserted, and then the turn of Flavian came, who ultimately, amid the most disgraceful scenes of violence and disorder, was deposed from his see and sentenced to banishment, dying a few days afterwards as the result, it was said, of his treatment at the Council. Anatolius was then consecrated to Constantinople in his place.

---

[1] *ad reignas* i. ix. *ad succensam* ii.

[2] e.g. in *Epist*, iii. *ad Nest.*

[3] In the fourth anathema.

But the triumph of Dioscoros was short-lived. The Council was at once generally repudiated on account of the violence and indecency of its proceedings, and has gone down in history as the Latrocinium or Robber Council. A new Council was called to meet at Chalcedon, and this, the fourth General Council, came together in 451.

Anatolius of Constantinople presided. Eutyches was condemned, and a Definition of Faith was agreed upon. In this Definition the Creed of Nicea is reaffirmed both in its original and developed forms. The Tome of Leo is declared to express the true faith of the Church, and the letters of ‘ Cyril of blessed memory ’ are received as being ‘ suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who, with godly zeal, desire to understand the saving faith.’ But it is to be noticed that the Definition, when speaking of the Person of Christ, is careful to use the word *phusis* in its true sense of nature: ‘one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures (*phusis*), without confusion, unchangeably, indivisibly, inseparably, the distinction of the natures being by no means done away by the union, but rather the property of each nature being preserved, and concurring in one Person and subsistence,[1] not parted or divided into two persons . . . .’

Thus the Council defined the faith. But, while vindicating the orthodoxy of Cyril, it used the word *phusis* in a strictly accurate sense, a sense which, if applied to the word in Cyril’s writings, transforms a perfectly sound statement into an expression of pure monophysitism. The term henceforth is used in the Chalcedonian sense, but the Copts clung to Cyril and his teaching, refused to accept the Council of Chalcedon, and by their loyalty to

---

[1] The words are *prosopon* and *hupostasis* and are used synonymously. The above is the nearest possible in English.

Cyril's memory, were committed to monophysitism without intending it. The position of the Copts is all the more curious in view of the fact that they have always condemned Eutyches.

Dioscoros was also condemned and deposed at the Council, but it is to be noticed that it was not for heresy, but 'because he has disobeyed the canons of the holy fathers and, though thrice summoned according to canonical procedure, has refused to obey'.

The Egyptian bishops were expressly allowed to leave the Council without subscribing the Tome of Leo, as they alleged that they were now without a Patriarch and that by the custom of the Egyptian Church nothing of this sort could be done without his sanction and order. This, however, was doubtless a mere pretext.

From this time forward the Coptic Church has always refused to recognize the Council of Chalcedon, and has remained separated from the Orthodox Church. It is true that after the deposition of Dioscoros an orthodox patriarch Proterius was imposed upon Egypt, but the Country remained obstinately monophysite. There can be little doubt that this attitude was largely due to the strong national feeling which had always existed in Egypt. And the Council of Chalcedon had roused great feeling in Egypt by giving the Patriarchate of Constantinople precedence over that of Alexandria. The Council of Constantinople had already done this in 381, inasmuch as Constantinople had now become the seat of the Imperial government, and so was styled 'New Rome'. Canon III of that Council had decreed 'That the Bishop of Constantinople have the prerogative of honour next after the Bishop of Rome, inasmuch as Constantinople is New Rome,' But the Council of Chalced on confirmed this very definitely, thereby remitting Alexandria to the third place among the Patriarchates, in its twenty-eighth Canon, ‘ And the 150 (fathers of Constantinople in 381) most religious Bishops, being moved with the same intention, gave equal privileges to the most holy throne of New Rome, judging with reason that the city which was honoured with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being second after her ’. If Leo of Rome objected strongly to this assertion of equal privileges with Rome, it was not unnatural that Egypt should be still more injured at her Patriarchate being reduced from the second place which she had always claimed, to the third in the order of precedence among the Patriarchates.

Proterius, an orthodox prelate, had been imposed upon the Egyptian Church in the place of Dioscoros, but against the will of the people. The history of the Coptic Church is henceforward very sad. The Imperial authorities were able from time to time to impose nominally an orthodox Patriarch on Egypt, but he was never received, and a line of monophysite patriarchs was vigorously maintained ; and it is they who beyond doubt have the succession from St. Mark. The orthodox line, who became more and more Greek, and little more than the heads of the Greek community of Egypt, shews large gaps in their order of succession, and were foreigners with a foreign consecration. It is perhaps permissible to think that time and patience would probably have healed the breach, but it must be admitted that the Egyptian Church produced no theologians from this time onward of any mark at all. Indeed the Church of Egypt became from this time onward more definitely less and less Greek and more and more national and Coptic, and the Coptic language, and presumably the Coptic mind, is not adapted to dealing with abstruse philosophic or theological doctrines. Any chance of reunion was removed by the Arab conquest in 639, from which time onward the Greek orthodox body in Egypt became known as the Melchites, or Emperor's Church. The Arabs of course fostered and encouraged for their own ends this religious difference between the people of Egypt and the rest of the Roman Empire.

The subsequent history of the Coptic Church is still sad but noble. From the time of the Arab conquest till the time of the English occupation in 1882, the Christian Copts have never been safe from persecution. A great number of Copts were in the early days of the Arab conquest converted to Muhammadanism, and from these the modern fellahin are to a great extent descended. But others, the modern Copts, of pure Egyptian descent, have remained gloriously loyal to the faith, in spite of many most cruel persecutions, and in spite of the fact that very great material advantages have always been held out to those who are willing to renounce Christ for Muhammad.

The Copts have maintained many ancient usages. Their liturgies form a family of their own, the Egyptian type of liturgy. Many of their churches are very ancient and very beautiful. In their services they retain the ancient Coptic tongue as the liturgical language, though their lections are read in Arabic, for Coptic as a spoken language has long been out of use.

It should be recorded that in the very bitterest period of the doctrinal controversies, in the sixth century, the Egyptian Church was capable of missionary enterprise, for in 575 Longinus converted to Christianity the peoples of Nubia and Abyssinia. Of these two countries the Nubian Kingdom was finally utterly destroyed by the Arabs and Christianity extirpated; but Abyssinia still remains a Christian land, and is and always has been ecclesiastically subject to the Coptic Patriarch, and its Abûna or Metropolitan is always a Copt.

* * * *

The following four Offices, Holy Baptism, Matrimony, Anointing of the Sick, and the Burial Service, are translated from the officially printed Office books of the Coptic Church:

1. The Book of Holy Baptism. *Printed at the Al-Watan Press in Egypt in the year of the Martyrs 1612 (1895)*.
2. The Book of the Order of the Great Crowning. *Printed at the Al-Watan Press in the year of the Martyrs 1603 (1886)*.
3. The Prayer of the Holy Anointing. (*No date or place.*)
4. The Book of the Mournings. *Printed at the command of his Holiness Cyril V, by the proprietor of the Heliopolis Review, in the month Paona, in the year of the Martyrs 1621 (1905)*.

These official editions are, I believe, the *editiones principes*, the service books having existed hitherto only in manuscript. They are printed in Coptic and Arabic side by side, most of the rubrics being in Arabic.

These offices were however issued in the beautiful printed series of Coptic Service Books which were published at Rome in the middle of the eighteenth century by Raphael Tuki for the benefit of the Coptic Uniats. This particular volume, *The Book of the ministration of the holy Mysteries and the Mournings for the dead, etc.* appeared in 1763. It is, however, not always in agreement with the present Rites.

A translation of these rites into Latin is also to be found in Denzinger's *Ritus Orientalium*. And in 1888

B. T. A. Evetts published a translation of the *Rites of Holy Baptism and Marriage* from MSS. in his own possession. But none of these are in complete agreement with the translations now given.

It is perhaps necessary to say something about the Rites themselves. How ancient are they? To what extent are they independent of the corresponding Rites in the Orthodox Church?

The claim has been made that these rites are of extreme antiquity, and may be regarded as representing the use of the Egyptian Church at the time of her separation from the rest of the Eastern Church. 'The Coptic ritual 'says Dr. A. J. Butler[1] 'deserves much fuller 'study than it has received. Since the seventh century 'the Church has been so isolated as to be little influenced 'by changes affecting other communions. Consequently 'it remains in many respects the most ancient monument 'of primitive rites and ceremonies in Christendom.'

As to the antiquity of the Rites in their present form, it is possible to compare the Rite of Holy Baptism with two ancient documents, the Rite as it is described in the *Egyptian Church Order*, which survives in Coptic, and more fully in an Ethiopic version, and which dates from about the end of the third century, and the series of Baptismal prayers which are found in the Sacramentary of Sarapion, Bishop of Thmuis, and which are ascribed to the latter half of the fourth century.

Of the forms given in Sarapion's book it need only be said that they are simply individual prayers used at Baptism, not arranged in any particular order, and no description of the Baptismal rite is given. None of these prayers are to be found in the present Coptic Rite.

---

[1] *Encyl. Brit. s.v.* 'Copts.'

The Egyptian Church Order, however, gives a full description of the Rite of Baptism, and many of the prayers used at it. The admission of the Catechumens takes place the night before. They are exorcised and breathed upon and anointed. They spend the night in vigil.

In the morning the water is blessed, and the bishop blesses the oils of thanksgiving and exorcism. The candidates renounce Satan and are anointed with the oil of exorcism. They next make profession of their faith. After their baptism they are anointed with the oil of thanksgiving. They then go into the church and receive the laying on of hands and anointing with the Chrism of confirmation.[1] Comparing this order with the modern forms, we find that there is very little difference in structure, the only difference being that nowadays the anointing in connection with the renunciation takes place before, instead of after it. None of the prayers are the same although they are of a very similar nature. Apparently there was no crowning in the old rite. It is evident then that, though the construction of the Office remains the same, there has been a considerable development of the actual forms since the fourth century.

As has been indicated, there are no ancient documents with which to compare the other Offices.

It remains to be seen whether there is any evidence of influence of the Greek rite on the Coptic. I think that the suggestion that the long isolation of the Coptic Church makes this most unlikely, should be taken with caution. It is not possible for different communions to live side by side for centuries without their influencing each other to some extent, even though unconsciously.

---

[1] In common with all other Eastern Churches, the Rite of Confirmation is administered in the Coptic Church by a priest with Chrism which has been consecrated by a Bishop.

The consideration that such communions may be bitterly antagonistic to each other, does not prevent such interaction, as we know in England, where, in spite of our antagonism to Rome, it is hardly possible to enter a church, high, low, or broad, in which there are not some signs of Roman influences. Moreover, the Copts and the Greeks were not always unfriendly; indeed there were times when the Coptic and Melchite Patriarchs were on quite friendly terms.

The Greek offices themselves are of considerable antiquity, existing in more or less their present form in the ninth century at least. In Holy Baptism none of the prayers are those of the Coptic rite. There is a form to be used at the naming of the child on the eighth day. The Churching takes place on the fortieth day and there is no distinction of sex, and this looks like a simplifying of the Coptic distinction. The Renunication and Profession of faith are in the order for making a catechumen in the Greek rite. But in the actual formula of Baptism, while the Copts use the active form, the Orthodox use the passive, ‘The servant of God, N., is baptized’ etc. The Greek forms are shorter and simpler, but the prayers are very similar in nature.

In the Order of Marriage, both divide the Office into an Order of Betrothal and an Order of Crowning. In the Greek there is no Epistle and Gospel in the former Order, but it is to be noticed that the Coptic Third prayer of Betrothal appears in an amplified form at the end of the Greek order. In the order of the Crowning, the same Epistle occurs in both rites, the Coptic first prayer is very similar to the Greek, while both the second and third Coptic prayers appear in an amplified form in the Greek. It is noticeable that there is no anointing in the Greek rite, and this is probably a Coptic development, for it is not likely that, if there had been an unction in the former, it would have been dropped. The concluding part of the Greek office, and the form for the Removal of the Crowns is much shorter and simpler than the Coptic.

The Order for the anointing of the Sick consists of an introduction and of seven Prayers or sections consisting of Epistle, Gospel, and prayer, each section being said by a different priest; and the conclusion. The structure is the same in both. The Greek introduction is much more elaborate than the Coptic, consisting of a series of Odes and Theotokiæ, these being represented in the Coptic simply by a hymn from the Monday Theotokia. The Synapte and prayer over the oil are more or less identical with the Greek. The prayer of anointing of the Sick comes in the Greek after the first section, in the Coptic at the end of the seventh ; it is the same prayer in both, though rather longer and more elaborate in the Greek. In the second prayer both have the same Epistle and Gospel, in the third prayer the same Gospel. In the Greek rite at the end of the seventh prayer the book of the Gospels is laid on the head of the sick man, a ceremony that does not occur in the Coptic.

I think that there can be no doubt that there has been a certain amount of Greek influence, for it is very doubtful whether anywhere a definite and fixed office of anointing the sick existed in the fifth century. It is quite possible that the Office grew into being, however, in the period before the Arab invasion, and in that case the two rites would perhaps grow up side by side.

The burial Rites which, in common with all eastern burial rites and early western rites, vary according to the status of the deceased person, are very similar in matter to the Greek, but in only one detail is there common matter. In the Farewell said over a 'chief priest' (p. 149) and over a deacon (p. 151) there can be little doubt, I think, that both are derived from one source. Otherwise, the Greek office is more elaborate than the Coptic.

Generally speaking, therefore, it seems probable that both the Greek and Coptic offices were ultimately very similar. Probably none of them, with the exception of Baptism, were actually fixed at the time of the Council of Chalcedon and the period following the Coptic would tend to develop along its own lines. The case of Baptism, in view of the greater importance of the office, is different, and the Coptic has probably always had its distinctive Egyptian features.

There is a quite simple scheme in the structure of the Coptic offices. Each office, or part of an office, consists of lections from the Holy Scripture, generally Epistle and Gospel, with verses of psalms, probably originally whole psalms, interspersed; these are followed by the prayers appropriate to the purpose of the office, but generally, and this is again probably a later development, some at least of the great general prayers, e.g. 'The Fathers', 'The Peace', 'The Congregations', are inserted. The wording of all the prayers is strikingly homely, simple, and scriptural, and in translating, I have tried to retain this feature by being perhaps almost unduly literal.

Here and there may be found phrases or expressions which reflect very ancient periods in the history of the Coptic Church. The retention of the Greek in the *Sursum corda* of the Baptismal prayer, and elsewhere, doubtless shews that the beginnings of the Egyptian Church at Alexandria were Greek, and this feature may be compared with the retention of the *Kyrie eleeson* in the Latin Rite. Again the reference to the

Faithful on the mines must look back to the times of the great persecutions. The Title, at least, of the prayer 'For the Kings' refers to the Byzantine Emperors and therefore goes back to a time before the Arab invasion. It is possible, too, that the references to idolatry and sorcery point to primitive times.

It will be noticed that certain prayers occur in all these services. These are well known by their names, e.g. The Fathers, The Peace, The Congregations, etc., and are found for the most part in the Liturgy. There are also different forms of Absolution, the Absolution of the Father, the Absolution of the Son. Certain terms which will be met with in these pages perhaps call for a word of explanation. The Coptic term for the Font is the Jordan. I have retained the old prechristian name Amenti for Hades. Egypt is sometimes called by its Coptic name Khemi. The Tajlîsa is the popular name for the Office for the removal of the marriage crowns. The Psali is what we should call a hymn, and properly denotes a hymn belonging to the regular Offices, but is more widely given to all poetical compositions in the common four-line metre. Certain recognized Tones are given at the head of a Psali, indicating both the tune and the metre, e.g. the more joyful 'Adam', and on solemn occasions the more sombre 'Bush' (Batos).

The Coptic Theotokia, in distinction from the Theotokia of the Orthodox Church which is a hymn used in the course of the daily Office, is an Office in itself in honour of the Blessed Virgin, and is used after the Evening and Midnight Offices.

It was thought unnecessary to print in full the many lections which occur in the course of these services, beyond giving the references and the opening words. It may be noted, however, that in the Old Testament the

Coptic Version of the Holy Scriptures follows the Greek Septuagint Version which often varies from the text of the English Version and the Latin Vulgate, which are both translated from the Hebrew. In the New Testament the Coptic text is of the family which is known as Alexandrian, and is often in agreement with the Revised as against the Authorized Version. In one or two cases I have referred to the reading in the Coptic.

The best history of the Coptic Church during the dim centuries which immediately follow the Council of Chalcedon, is Jean Maspero's *Histoire des Patriarches d'Alexandrie* (Paris, 1923). An excellent and sympathetic account of the Coptic Church is to be found in Dr. Adrian Fortescue's *The Lesser Eastern Churches*, due allowance being made for his Roman point of view. For the customs of the modern Copts reference may be made to the concluding chapters of Mrs. Butcher's *History of the Church of Egypt*. Also much useful information on the Copts is to be found in Lane's *Manners and Customs of the modern Egyptians*, though, as is so often the case when Englishmen deal with Christians of another race, they write in a manner utterly out of sympathy with them.

R. M. W.

THE OFFICE OF HOLY BAPTISM

THE ABSOLUTION OF THE WOMAN, IF SHE HAVE BORNE A MALE CHILD, AT THE END OF FORTY DAYS

The Thanksgiving shall be said,

Let us give thanks unto the beneficent and merciful God, the Father of our Lord and our God and our Saviour Jesus Christ. For he hath protected us, he hath helped us, he hath preserved us, he hath received us, he hath spared us, he hath aided us, he hath brought us unto this hour. Let us then pray him to preserve us this holy day and all the days of our life in all peace, the Almighty Lord our God.

The people. Lord have mercy.

Master, Lord God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ, we thank thee by all things and for all things and in all things, because thou hast protected us, hast helped us, hast preserved us, hast received us, hast spared us, hast aided us, hast brought us to this hour.

The deacon says,

Pray that God may have mercy upon us, that he be merciful unto us, that he hear us and help us and receive the supplications and prayers of his saints on our behalf for our benefit at all times, and forgive us our sins, and make us worthy to receive the communion of his holy and blessed Mysteries, the forgiveness of our sins.

The people. Lord, have mercy.

The priest,

Wherefore we pray and beseech thy goodness O Lover of men, grant us that we may finish this holy day and all the days of our life in all peace and thy fear. All envy, all temptation, all workings of Satan, the counsel of wicked men, the insurrection of open and hidden enemies, take away from us and from thy people and from this table[1] ; but those things that be good, those things that be beneficial, ordain for us. For thou hast given us authority to tread upon serpents and scorpions and on all the powers of the enemy. And lead us not into temptation but deliver us from evil; by the grace and the mercies and the love for men of thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, through whom the glory and the honour and the dominion is due unto Thee, with Him and the Holy Ghost the giver of life and consubstantial with thee, now and ever and unto the ages of the ages. *Amen.*

And the incense[2] *shall be offered,*

O God the great, the eternal, who art without beginning and without end, great in thy counsel and mighty in thy works, who art in all places and dwellest with all men; be with us also, O our Master, in this hour, and stand in the midst of us all; purify our hearts and sanctify our souls, and cleanse us from all sins which we have committed willingly or unwillingly; and grant us to offer before thee reasonable sacrifices, and sacrifices of praise, and a spiritual incense entering within the veil of thy holy of holies. And we pray thee, O our Master, remember, O Lord, the peace of thy one only holy catholic apostolic church which is from end to end of the world. Remember, O Lord, our Patriarch, the illustrious Father and Archbishop Abba N.; preserve him safely unto us for many years and peaceful times. Remember, O Lord, our congregations and bless them; grant that they may be without hindrance and without impediment, that we may cause them to be according to thy holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them upon us, O Lord, and upon thy servants which come after us for ever. Arise, O Lord God, let all thine enemies be scattered, let all them that hate thy holy name flee before thee; but let thy people dwell in blessing, unto thousands of thousands and ten thousand times ten thousand, doing thy will. Through the grace, *etc.*

---

[1] This is a reference to the Altar, the prayer itself being taken from the Liturgy—cf. Dion. Alex. p. 58 (ed. Feltoe) for an early Alexandrian use of the word in a similar sense.

[2] The prayer is not given, and is supplied from the Liturgy.

And the Apostle to the Hebrews shall be read, Ch. i. (vv. 8–12),

But of the Son he saith, Thy throne, O God, *etc.*

Psalm xxxi (xxxii),

Blessed are they whose unrighteousnesses are forgiven: and whose sins are covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose mouth there is no guile. Alleluia.

The Gospel according to Luke, Ch. ii. (vv. 21–35),

And when the eight days were accomplished for circumcising him, *etc.*

The Peace shall be said,

Again let us pray God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O lover of men, remember, O Lord, the peace of thy one only catholic and apostolic Church.

The deacon says,

Pray for the one holy catholic and apostolic orthodox Church of God.

The priest says,

Which exists from end to end of the world; bless all the nations and all the flocks; the peace of heaven give into all their hearts, and also the peace of this life graciously bestow upon us. The Kings, the armies, the rulers, the Councils, the multitudes; our neighbours, our comings in and our goings out adorn with all peace, O King of peace. Give unto us thy peace, for thou hast given us all things. Possess us, O Lord, for we know none other beside thee. Thy holy Name we utter. May our souls live through thy Holy Spirit, and let not the death of sin prevail against us thy servants nor against all thy people.

The people says, Lord have mercy.

The Fathers,

And again, let us pray God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O lover of men, remember, O Lord, our Patriarch and honoured Father and Archbishop Abba N.

A deacon says,

Pray for our Lord Patriarch Abba N. Archbishop of the great city of Alexandria and our orthodox Bishops.

The priest says,

By preserving him (*or* them) to us for many years and many peaceful seasons, fulfilling the holy highpriesthood which thou hast committed to him according to thy holy and blessed will; rightly dividing the word of truth; keeping thy people in purity and righteousness; together with all the orthodox Bishops and Priests and Deacons, and all the fulness of thy one only catholic apostolic church. Bestow upon them and us peace and safety in every place. Their prayers which they offer on our behalf, and ours too for ourselves, receive upon thy holy and reasonable heavenly altar for an odour of incense. And all their enemies, visible and invisible, tread down and humble beneath their feet speedily, and preserve them in peace and purity and righteousness in thy holy Church.

The people says. Lord, have mercy.

The Congregations.

And again let us pray God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O lover of men, remember, O Lord, our congregations, bless them.

The deacon says,

Pray for this holy Church and our congregations.

The priest says,

Grant that we be without hindrance and impediment in making them according to thy holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them upon us, O Lord, and thy servants who come after us for ever. Arise, O Lord, let all thine enemies be scattered. Let all them that hate thy holy Name flee before thee. But let thy people abide in blessing to ten thousand thousands and myriad myriads, all doing according to thy will. Through the Grace. Through whom.

The Creed.

We believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible.

We believe in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all the worlds, Light of Light, Very God of Very God; He is a begotten, not a creature; He is of the same substance with the Father; through whom all things were made. Who for us men and for our salvation came down from heaven, took flesh of the Holy Ghost and of Mary the virgin, and was made man, and was crucified for us under Pontius Pilate. He suffered, and was buried, and rose again from the dead on the third day according to the Scriptures, He ascended into heaven, He sitteth on the right hand of his Father, and again He cometh in His glory to judge the quick and the dead, Whose kingdom hath no end.

Yea, we believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father, With the Father and the Son He is worshipped and glorified, Who spake by the prophets. In one holy catholic apostolic Church. We acknowledge one Baptism for the remission of our sins. We look for the resurrection of the dead, and the life of the worlds to come. Amen.

And the priest shall say this prayer,

Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ; the Treasure of Light, the creator of the world, the driver away of all diseases, who dost restore the universe to a repentance of reconciliation; who hast consoled the universe by the law of thy love, through the dispensation of the Word, the only-begotten Son, who came unto us in the flesh through the holy Mother of God and ever virgin, the holy Mary, and the Holy Spirit, the healer and physician of our nature, our teacher in thy true knowledge, that we might be saved through the preaching of thy holy Gospels. For the sake of man whom thou didst form and the creature of woman whom thou didst produce from him, to be an helper unto him, after the dispensation of canonical marriage, thou dost bless the fruit of the lawful offspring of the image of thy likeness, and dost enlarge the bounds of our nature by a succession of seed, a furnishing of the world of all that are therein, through all thy saints and the seed of the kingdom of the heavens. Therefore, O Lord, thou hast cleansed our nature and hast delivered us through an inward personal reconciliation in mystical and real fellowship. We pray and beseech thee, O lover of men, to look upon thy handmaid the daughter of *N.*; may thy Holy Spirit renew her inward parts; cleanse her from her impurities. May she be renewed in her body and her soul and her spirit; and absolve her from all accusations, and all her acts, unto a pardoning of all the transgressions. Through the grace and the mercies.

The people shall say, Our Father which art in heaven.

And the priest shall say the Absolution (*of the son*),

Master, Lord Jesus Christ, the only-begotten Son and Word of God the Father, who hast broken every bond of our sins through thy saving life-giving sufferings; who didst breathe in the face of thy holy disciples and holy apostles, saying unto them, Receive the Holy Ghost, Whosesoever sins ye shall remit they are remitted unto them; and whosesoever sins ye shall retain they shall be retained. Thou again now, our Master, through thy holy apostles, hast bestowed upon those who labour in the priesthood from time to time in thy holy Church power to forgive sins upon the earth, to bind and to loose all bonds of iniquity. Now again we pray and beseech thy goodness, O lover of men, on behalf of thy servants, my fathers and my brethren and my infirmity, who bow their heads before thy holy glory. Dispense unto them and dispense unto us thy mercy, and break all bonds of our sins, whether we have sinned against thee in knowledge or in ignorance, or in fearfulness of heart, or in word, or in deed or in faint-heartedness. Thou, O Master, knowest the weakness of men. As the good one and lover of men, O God, bestow upon us forgiveness of our sins. Bless us. Absolve us, and all thy people absolve. Fill us with thy fear, and direct us that we may abide in thy holy and good will. For thou art our God, and to thee is due the glory and the honour and the might, with thy good Father, and the Holy lifegiving Spirit consubstantial with thee. Now and ever.

And the Blessing,

May God be merciful unto us and bless us, and make his face to shine upon us, and have mercy upon us. O Lord, save thy people; bless thine inheritance; lift them up for ever. Lift up the horn of the orthodox Christians through the power of the life-giving Cross; Through the supplications and prayers which Our Lady the mistress of us all, the holy Theotokos, the holy Mary, maketh on our behalf always; and the three great holy morning stars,[1] Michael and Gabriel and Raphael, and the four incorporeal creatures and the four and twenty elders, and all the choir of the angels; and the heavenly hosts; and the prayers of the Patriarchs, and the Prophets, and the Apostles, and the Martyrs, and the cross-bearers and the righteous and just men, and all the wise virgins, and the blessing of the holy Theotokos, the holy Mary, first and last. May their holy blessing, and their power, and their grace, and their help, be with us for ever. Amen. So be it.

---

[1] For this title of the Archangels cf. the hymn of St. Joseph the Hymnographer (*d.* 883). *Stars of the morning so gloriously bright.*

THE ABSOLUTION OF THE WOMAN, IF SHE HAS GIVEN BIRTH TO A DAUGHTER, AT THE END OF FIFTY DAYS

The Thanksgiving shall be said, and the Incense shall be offered, and the Apostle to the Corinthians, the first, shall be read, Ch. vii. (12–14),

But to the rest speak I, not the Lord, *etc.*

Psalm xliv. (xlv. 10),

Upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

The Gospel according to Luke, Ch. x. (38–42),

Now as they went, he entered into a village, *etc.*

And the Peace shall be said; and the Fathers; the Congregations; the Creed; and the prayer printed above in the Absolution of a male child, on page 6. Then the people shall say, Our Father which art in heaven; *and the priest shall say the Absolution and the Blessing, and shall anoint the woman with oil; and she shall enter into the church and receive the Holy Mysteries.*

THE ORDER OF HOLY BAPTISM

A prayer of absolution over the mother of the child. The priest says,

Master, Lord God Almighty, creator of the ages, who didst command thy servant Moses in the Law, and didst show him the ordinance of the purification as touching all women who should bear children, that they should be made to wait those few days which thou didst appoint to them, and not touch any of thy holy things, but didst keep them apart that they should be cleansed. So now, our Master, we pray and beseech thy goodness for this thy handmaid who has kept thy law and fulfilled thy commandments. She desires to enter into thy holy place, to worship before thy temple, desiring to partake of thy lifegiving mysteries. We pray and beseech thee, O good one and lover of men, bless thy handmaid and purify her; cleanse her from all defilement that is alien to thy purity. May she be worthy of the communion of thy holy mysteries, without falling into judgement. So too, Our Master, this little child who has been born of her, bless, purify, bring to full age and stature, that he may grow up according to thy holy will. Stablish him in thy orthodox faith and thy hope and thy love, Through thy only-begotten Son, Jesus Christ our Lord. Through whom.

A prayer which shall be said over the catechumens.

The deacon shall say, Let us beseech the Lord.

The priest shall say,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, we pray and beseech thy goodness, O lover of men, have mercy on thy servants the catechumens, who have received instruction.

The deacon shall say,

Pray for the catechumens of our people, that Christ our God may make them worthy of holy Baptism, and forgive us our sins.

The people shall say, Lord, have mercy.

The priest shall say,

Stablish them in the faith in thee; all traces of idolatry cast out of their heart. Thy law, thy fear, thy commandments, thy truths, thy holy ordinances stablish in their heart. Grant unto them that they may know the certainty of the words with which they have been instructed; and at the time appointed may they be worthy of the laver of the new birth, unto the remission of their sins; preparing them to be a temple of thy Holy Spirit. Through the grace and the mercies.

The deacon says, Pray ye.

The priest says,

Master, Lord Jesus Christ, who didst bow the heavens and come down to earth, whose word did smite the rocks more mightily than swords, before whose face the waters were troubled and fled backwards. Heal these children (*or* this child) who come to be made catechumens. Show them (*or* him) the way in which it is meet for them to walk; instruct them in the grace of thy Holy Spirit that they may abide in the imperishable gift of thy Holy Spirit; and bestow upon them remission of their sins, and grant them by thy grace that they may be healed from destroying sin, that they may be made worthy of the Holy Baptism of the new birth, in order that they may receive also the washing of the spotless Baptism of thy Holy Spirit; that they may see with holy vision unto sure understanding, and may give glory to thee, O God; for thine is the glory with thy good Father and the Holy Spirit, for ever. *Amen.*

A PRAYER OVER THE OIL OF THE CATECHUMENS

Let the priest take the vessel of oil.

The deacon shall say, Pray ye.

The priest shall say,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O lover of men, the one only true God with thy only-begotten Son Jesus Christ and the Holy Spirit; to look upon thy creature, this oil, and make it to become for the casting out of devils and magic and sorcery and all idolatry; and change it and manifest it as an oil for the anointing of catechumens, unto the making of the soul believing. Through Christ Jesus our Lord. Through whom.

ANOTHER PRAYER OVER THE OIL

The deacon shall say, Pray ye.

The priest shall say,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, who was crucified for as under Pontius Pilate, when he had made the good confession. We pray and beseech thy goodness, O lover of men; send thy holy power upon this oil; make it to become oil of catechumens, availing against all workings of the adversary, and all witchcraft and all sorcery, and all idolatry, and for the overthrow of all evil things. Through thy only-begotten Son, our Lord and our God and our Saviour Jesus Christ. Thine is the glory and the might, with him and the Holy Spirit for ever. *Amen.*

Here[1] *shall the priest examine the condition of the children, whether there be earrings in their ears, or ornaments on their feet, or rings on their fingers or armlets, and shall order their removal. And he shall take the vessel of oil, and begin in order, the male children first, and then the female.*

---

[1] These two rubrics are in Arabic. They do not occur in Tuki's edition.

Anoint his forehead, saying,

Thou art anointed Son of *N.*, in the name of the Father and of the Son and of the Holy Ghost, One God, (with) oil of catechumens in the holy only catholic and apostolic church of God. *Amen.*

Anoint his breast and his hands and his back, saying,

May this oil render of none effect all assaults of the adversary. *Amen.*

Here[1] *and elsewhere when the priest touches the oil or the hagielaion*[2] *or the chrism let him wipe his hand or his thumb well so as not to injure the book of the prayers. With this we will be content by way of warning once for all.*

The deacon shall say, Let us beseech the Lord.

The priest shall say,

Blessed art thou our Master, Lord Almighty. Blessed is thy only-begotten Son Jesus Christ our Lord. Through whom thou hast drawn all the nations out of darkness, unto the true and wonderful light; and from error and vanity of idols unto the knowledge of the truth.

The deacon says, Pray ye.

The priest says,

These thy servants hast thou called by thy holy and blessed Name. Write their name in thy book; number them with thy people and them that fear before thee. Deign to grant them that they may grow in the faith, and remission of sins; preparing them to be a temple of thy Holy Spirit, through thy only-begotten Son Jesus Christ our Lord. Through whom.

---

[1] These two rubrics are in Arabic. They do not occur in Tuki's edition.

[2] There are three oils used among the Copts: the oil of Exorcism, the Hagielaion or oil of Thanksgiving, and the Chrism or Muron.

The deacon shall say, Let us beseech the Lord.

Let the priest enquire the name of those who are to be baptized, and pray over them, saying,

And again let us beseech God the Almighty, the Father of our Lord and our God and Our Saviour Jesus Christ, for thy servants who have given their names, who have entered into the faith by thy grace; that thou make them worthy to attain the grace for which they have presented themselves, and that they may be cleansed from the sin that is in the world, and that they may be delivered from the service of corruption. For with thee is the property of mercy, Almighty Lord our God.

The deacon shall say,

Pray for them who have given in their names, that the Lord may make them worthy of Holy Baptism unto remission of their sins.

The deacon says, Pray ye.

The priest says,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O lover of men, have mercy on thy servants who have given in their names. Make them worthy of the grace for which they have presented themselves; that they may receive of thy Holy Spirit, and may be filled with thy divine power; that they be made like unto thy only-begotten Son, being one with him, who is our Lord Jesus Christ. Bestow upon them a purified mind and devout thoughts. And grant unto thy servants that they may be preserved through the grace of thy Holy Spirit, and lead them to the hope of thy eternal benefits. Through thine only-begotten Son Jesus Christ our Lord. Through whom.

Let them kneel and let the deacon say,

Let us beseech the Lord.

And let the priest pray over them saying,

And again let us pray with great fervour and beseech God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ, for his servants who have given in their names, that he open the ears of their heart, and kindle within them a light of knowledge, and dispose them to know the certainty of the words with which they have been instructed. Whose is the property of mercy, the Almighty Lord our God.

The deacon shall say, Pray he.

The priest says,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, we pray and beseech thy goodness, O lover of men, that through the invocation of thy holy Name, all powers and all hostile and evil spirits may be cast out. Rebuke them and drive them out. For thou hast called these thy servants who come from darkness into light, from death to life, from error to the knowledge of the truth, from idolatry unto the knowledge of thee the true God. Search the chambers of their heart who didst search Jerusalam with a candle[1]; let no evil sprit conceal himself within them. Vouchsafe to them a saving purity, and bestow upon them eternal redemption. And beget them a second time by the new birth of the laver and remission of their sins; preparing them to be a temple of thy Holy

---

[1] Cf. Zeph. i. 12.

Spirit. Through thine only-begotten Son Jesus Christ our Lord. Through whom.

After this let the priest lay hands upon them, saying thus,

In the name of the only-begotten Son Jesus Christ, I purify and prepare beforehand this body. In the name of the only-begotten Son Jesus Christ, let it be delivered from all demons and uncleannesses. Let all darknesses flee from this body, and let all unbelieving thoughts flee from this soul. In the name of the only-begotten Son Jesus Christ our Lord, mayest thou be purified, mayest thou be delivered from all demons for ever. *Amen.*

And then let him that is to be baptized be stripped: and let him look towards the West, with his right hand outstretched, and let him say thus as follows. But if he be a child, let his father or his mother or his sponsor say on his behalf thus,

I renounce thee Satan, and all thy unclean works, and all thy wicked angels and all thy evil demons, and all thy power, and all thy abominable service, and all thy evil cunning and error, and all thy host, and all thy authority, and all the rest of thy impieties.

And he shall say thrice, I deny thee.

Let the priest breathe into the face of him that is to be baptized and say thrice,

Come out thou unclean spirit.

After this they shall be turned to the East, with both their hands uplifted, saying thus.

I profess thee, O Christ my God, and all thy saving laws, and all thy quickening service, and all thy life-giving works.

Again he shall bid them to confess the Faith, saying.

I believe in one God, God the Father the Almighty, and his only-begotten Son Jesus Christ our Lord, and the Holy life-giving Spirit, and the resurrection of the flesh, and the one only catholic apostolic Church. *Amen.*

And thou shalt ask him thrice saying, Dost thou believe?
And he shall say, I believe.
After this the deacon shall say, Let us beseech the Lord.
The priest shall say,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, who didst create all things, Lord of heaven and earth; Who didst bring the knowledge of thyself to them that dwell on earth through thy only-begotten Son our Lord Jesus Christ; Who hast prepared the heavens for them through his calling, and hast confirmed them in his power. Confirm the profession of these thy servants; let power dwell in them that they turn not back again to those things that they have left. Confirm their faith that nothing may separate them from thee. And stablish them upon the foundation of thy apostolic faith, and call them into thy holy light, and make them worthy of this great grace of thine. Strip them of their old condition, and renew their life. Fill them with the power of thy Holy Spirit unto oneness and union with thy only-begotten Son; in order that they be not natural sons, but sons of the truth, and become wise and faithful servants. Through Christ Jesus our Lord. Through whom.

The deacon says, Bow down your heads unto the Lord.
And let them kneel and let the priest pray over them saying,

Master, our Saviour, beneficent lover of men, to thee alone is this mystery performed. To thee all knees bow, those in heaven and those on earth, and those which are underneath the earth; and all tongues confess thee, saying, Jesus Christ is Lord, to the glory of God the Father; and thy servants who have fled to thee bow their knees to thee. Wherefore we pray and beseech thee, O lover of men, search the chambers of their souls and enlighten the eyes of their understanding with the light of knowledge. All magic, all sorcery, all workings of Satan chase from them; all traces of idolatry and unbelief cast out of their heart. Prepare their souls for the reception of thy Holy Spirit. And let them be worthy of the new birth of the laver, and of remission of sins. Preparing them to be a temple of thy Holy Spirit, according to the will of thy good Father and the Holy Spirit. Now.

After this take the 'agallielaion'[1] *of the oil of exorcism. Anoint him that is to be baptized on his breast and his arms and over his heart behind and between his two hands in the sign of the cross, saying,*

(And[2] *while each of the forms is said, he shall sign six and thirty signs in the form of the cross aforesaid in signing the holy Chrism, and he shall say,)*

Thou art anointed, Child of *N.* with the oil of gladness, availing against all workings of the adversary, unto thy grafting into the sweet olive tree of the holy catholic Church of God. *Amen.*

The deacon says, Amen.

A prayer of the laying on of hands on the catechumens, after they are anointed with the agallielaion.

---

[1] This word 'oil of gladness' (Gk. elaion agalliaseōs) is the equivalent of the 'hagielaion', 'holy oil' (Gk. hagion elaion).

[2] This additional rubric is in Arabic. It does not appear in Tuki and seems to be out of place, referring to the later anointing with the Chrism.

The deacon. Let us beseech the Lord.

The priest.

Master, Lord God Almighty, we call upon thy holy and blessed Name, that thou search out and chase away all apostate and hostile powers. Through our prayer, then, unto thee our Master, through all thy saints, search out the hearts of thy servants who have presented themselves for the laver of thy grace. If there be any guile of the devil hidden within them, disclose it and let it reveal itself, and chase it away from the souls and bodies of thy servants who believe on thy holy name, and give them newness of life. And make them worthy in stainlessness and purity to receive the light and the seal of thy Christ, and the gift of thy holy and consubstantial Spirit; and that they may receive a robe of light, and be clothed with a garment of salvation; an armour invincible and unconquerable of those who fight against us. And let them be sheep of the flock, and sons of thy heavenly bridechamber, and heirs of thy imperishable and eternal kingdom. Through Christ Jesus our Lord. Through whom.

The deacon. Pray ye.

The priest.

O Thou who art Master, Lord, God; who didst form man after thine image and after thy likeness; who didst give unto us the privilege of everlasting life; and then, when he fell through sin, didst not abandon him, but didst ordain the salvation of the world through the incarnation of thine only-begotten Son, our Lord Jesus Christ. On these, O Lord, who also are thy creation have mercy; deliver them from the slavery of the enemy; receive them into thy kingdom. Open the eyes of their heart, that they may be enlightened with the light of the gospel of thy kingdom. Let the angels of light have part in their life, to save them from all attacks of the adversary and from all evil assaults, and from the demon of the noonday[1], and from the arrow that flieth by day, and from that which walketh in darkness, and from phantoms of the night. Cast out of their heart every unclean spirit ; the wicked spirit, even him that troubleth their heart ; the spirit of error and all evils ; the spirit of avarice and of idolatry ; the spirit of falsehood and all uncleannesses which work after the teaching of the devil. And make them sheep of the fold of thy Christ, purified members of the catholic Church, purified vessels, sons of the light, heirs of thy kingdom ; in order that they may live according to the commandments of Christ, and may preserve the seal inviolate, and keep the garment unspotted, and may attain the blessedness of thine elect. Through Christ Jesus our Lord. Through whom.

THE HALLOWING OF THE WATER OF BAPTISM

After this the priest shall enter into the baptistery, and take the unmixed oil, and pour it into the baptismal tank in the form of the cross, saying,

In the name of the Father, *etc.*

Blessed, *etc.*

And he shall say this prayer secretly,

Call thy servants, my Master, to thy holy light. Make them worthy of this great grace of holy Baptism. Strip off from them the old man. Beget them again to life eternal. Fill them with the power of thy Holy Spirit unto the knowledge of thy Christ ; that they may not be natural sons, but sons of thy kingdom. Through the gracious goodwill of thine only-begotten Son Jesus Christ our Lord. Through whom.

---

[1] Ps. 91. 6 of the Coptic version, which follows the Greek.

After this the priest says the prayer of Thanksgiving, and offers the Incense. Then let these Lections be read. The Apostle to Titus, ii. 11–iii. 7.

For the grace of God our Saviour hath appeared to all men, *etc.*

The mystery of the Apostle shall be said, according to the custom, namely,

[1] O Lord of Knowledge and dispenser of wisdom, who discoverest deep things out of darkness, and dost give utterance to them that preach the gospel in great power, who in thy goodness didst call Paul who was once a persecutor to be a chosen vessel, and wast well pleased in him that he should be called to be an apostle, and a preacher of the gospel of thy kingdom, O Christ our God. Do thou now then, O good one and lover of men, we beseech thee, bestow upon us and all thy people a mind unanxious and a purified understanding, that we may know and understand what is the profit of thy holy teachings which have been read to us now through him; and as he was like thee, O captain of life, so make us worthy to become like him in deed and faith, giving glory to thy holy name, and glorying in thy cross always. And to thee we offer up.

Catholic Epistle of John, I. v, 5–13

And who is he that overcometh the world, *etc.*

The mystery of the Catholic Epistle shall be read, according to the custom, namely,

O[2] Lord our God, who through thy holy apostles didst reveal unto us the mystery of the glorious gospel of thy

---

[1] This is the prayer said in the Liturgy before the reading of the Catholic Epistle after the Epistle of St. Paul. Only the beginning of this prayer is given. I have supplied it from Tuki.

[2] *Ibid.*

Christ, and didst grant unto them according to the immeasurable gift of thy grace, that they should preach among all the nations the inscrutable richness of thy mercy. We beseech thee, O our Master, make us worthy of their portion and their lot. Bestow upon us ever that we may follow their footsteps ; that we may imitate their contests, and may be partakers with them in the labours which they accepted for the sake of godliness. Guard thy holy Church which thou hast founded through them, and bless the sheep of thy flock and increase this vineyard which thy righthand hath planted. Through Christ Jesus our Lord.

Then the Absolution of the Father, namely,

Master[1], Lord God Almighty, the healer of our souls and our bodies and our spirits, thou didst say to our father Peter by the mouth of thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, Thou art Peter ; I will build my Church upon this rock, and the gates of Hell shall not prevail against it ; and, I will give unto thee the keys of the kingdom of heaven. Those whom thou shalt bind on earth shall be bound in heaven, and those whom thou shalt loose on earth shall be loosed in heaven. May then, O Master, thy servants, my fathers, and my brethren, and mine own infirmity be loosed by my mouth, through thy Holy Spirit, O good one and lover of men, O God that takest away the sin of the world. Receive the repentance of thy servants unto a light of knowledge and remission of sins. For thou art a merciful God and pitiful, thou art long-suffering, great is thy mercy and true, though we sin against thee, whether in word or in deed. Pardon us, forgive us, as a good One and lover of men. O God, absolve us, and absolve all thy people. Remember, O Lord, my unhappiness, and forgive me my many sins, and wherein I have abounded in iniquity, there let thy grace abound exceedingly; and for my sins and the corruptness of my heart deprive not thy people of the grace of thy Holy Spirit. Absolve us and absolve all thy people from all sins and from all cursings, and from all denials, and from all false swearings, and from all intercourse with heretics and gentiles. Bestow upon us, O our Master, a mind and a strength and an understanding that we may flee from all evil things of the adversary, and grant unto us that we may do that which is pleasing to thee at all times. Inscribe our names with all the choir of the saints in the kingdom of heaven. Through Christ Jesus our Lord.

---

[1] Only the beginning is given. The rest is supplied from Tuki.

Acts, viii, 26–39.

But an angel of the Lord spake unto Philip, *etc.*

Psalm xxxi (xxxii).

Blessed are they whose unrighteousnesses are forgiven: and whose sins are covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose mouth there is no guile. Alleluia.

The Gospel according to John, iii, 1–21.

Now there was a man of the Pharisees, named Nicodemus, *etc.*

The priest shall say,

O long-suffering One, abounding in mercy, and true, receive our prayers and our supplications; receive our invocations and our confessions upon thy holy and spotless heavenly altar. May we be worthy to hear thy holy Gospels, and may we keep thy commandments, and thy truths, and thy holy ordinances, and may we bear fruit in them, in an hundred-fold, and in sixty-fold and in thirty-fold.

After this let the seven great prayers be said, which are these[1].

FOR THE SICK

And again let us pray God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ; We pray and beseech thy goodness, O Lover of men; remember, O Lord, them that are sick of thy people.

The deacon says,

Pray for our fathers and our brethren that be sick of all sicknesses, whether here or in all places; that Christ our God may bestow upon us and them health and healing, and forgive us our sins.

The choir says, Lord, have mercy.

The priest says,

O thou who hast visited them, in mercy and pitifulness heal them. Take from them and us all sicknesses; the spirit of sickness drive away; them that have been long prostrate with diseases raise up, and comfort; all them that are tormented of evil spirits deliver. Them that are in the prisons or the mines, or them that are in exile or captivity, or them that are kept in bitter servitude, deliver them all and have mercy upon them; for thou art he that looseth them that are bound, and that maketh to stand them that are fallen, the hope of the hopeless, and the helper of them that have no helper, the comfort of the faint-hearted, the harbour of them that are in the storm; all souls that are afflicted and oppressed, show them mercy, O Lord, give them rest, give them refreshment, give them help. And us too, O Lord, the sicknesses of our souls heal, and our bodies too cure; O true physician of our souls, O bishop of all flesh, visit us in thy salvation.

---

[1] Only the last, that for the catechumens, is printed in the modern books. The matter of the third prayer varies according to the time of year. The prayers here are all translated from the forms in Tuki.

The people says, Lord, have mercy.

A PRAYER FOR TRAVELLERS

Remember, O Lord, our fathers and our brethren who are travelling.

The deacon says,

Pray for our fathers and our brethren who are travelling, or those who propose to go anywhither, that all their ways may be straight, whether by sea, or by the rivers, or by the lakes, or by road, or that make their journey by any other way, that Christ our God may bring them back to their homes in peace, and have mercy

The people says, Lord, have mercy.

The priest says,

Or them that purpose to go anywhither, straighten all their ways, whether by sea, or the rivers, or the lakes, or the roads, or make their journey by any other way, all everywhere lead to a peaceful port, a port of safety. Deign to be a fellow voyager and fellow traveller with them; restore them to their own rejoicing with joy, and safe in security. Labour with thy servants in all good works. And us too, O Lord, our sojourn in this life keep without hurt, without storm, without disturbance for ever.

The people says, Lord, have mercy.

A PRAYER FOR THE WATERS (SAID FROM THE 12TH OF THE MONTH PAONI TO THE 10TH OF PAOPI)

The priest says,

Deign, O Lord, to bless the waters of the rivers.

The deacon says,

Pray for the rising of the rivers of water this year; that Christ our God bless them, and bring them up according to their measure, and give gladness to the face of the earth, and provide for us sons of men, and give safety unto the cattle, and forgive us our sins.

Or he says thus,

Pray[1] for the due rising of the rivers of waters.

And from the 10th of Paopi to the 11th of the month Tobi let the priest say the prayer of the Sowings.

Deign, O Lord, to bless the sowings and the growths and the produce of the field this year.

The deacon says,

Pray for the sowings and the growths and the produce of the field this year; that Christ our God may bless their increase till they be ripe, with a great fruit, and be merciful to his creation which his hands have formed, and forgive us our sins.

The people says, Lord have mercy.

A PRAYER OF THE WEATHER AND THE FRUITS, WHICH SHALL BE SAID FROM THE 11TH OF THE MONTH TOBI TO THE 11TH OF THE MONTH PAONI

The priest says,

Deign, O Lord, to bless the weather of heaven, and the fruits of the earth this year.

---

[1] This bidding is in Greek.

The deacon says,

Pray for the weather of heaven and the fruits of the produce of the earth, and that of the trees, and that of the vines, and all fruit-bearing trees in all the world. That Christ our God bless them, and bring them to perfection without calamity, and forgive.

The people says, Lord, have mercy.

The priest says,

Bring them up according to their measures, according to thy grace; give gladness to the face of the earth; may its furrows be inebriated; may its fruits increase; prepare it for seed and for reaping; and provide for our life as it may be expedient. Bless the crown of the year of thy graciousness, for the poor of thy people, for the widow, and the orphan, and the stranger, and the sojourner, and for the sake of us all who hope in thee and pray thy holy name, for the eyes of all hope in thee and thou givest them their meat in good season. Deal with us after thy goodness, thou that givest meat to all flesh; fill our hearts with joy and gladness that we too may have sufficient of all things at all times, and may abound in all good things.

The people says, Lord, have mercy.

A PRAYER FOR THE KINGS

The deacon says,

Pray[1] ye for our Christ-loving kings.

Lord, have mercy.

Or let him say thus,

Pray that Christ our God may show us mercy and pity before the mighty authorities, and may soften their heart towards us unto good at all times, and forgive us our sins.

---

[1] This bidding is in Greek.

The priest says,

Preserve them in peace and truth and strength. Let all the barbarians, the nations that desire war, be subjected unto them, unto the benefit of us all. Speak in their heart for the peace of thy one holy catholic apostolic Church. Grant that they may meditate things of peace towards us and towards thy holy name, that we on our part, living a quiet and tranquil life, may be found abiding in all godliness and all seemliness towards thee.

The people says, Lord, have mercy.

A PRAYER FOR THEM THAT HAVE FALLEN ASLEEP

Remember, O Lord, the souls of thy servants our fathers and our brethren who have fallen asleep.

The deacon says,

Pray for our fathers and our brethren who have fallen asleep, and have gone to their rest in the faith of Christ from the beginning; Our holy fathers the Archbishops, and our fathers the bishops; our fathers the hegumens, and our fathers the priests, and our brethren the deacons; our fathers the monks; and our fathers of the laity; and for the repose of all Christians; that Christ our God may give rest to all their souls, and forgive.

The people says, Lord, have mercy.

The priest says,

Deign, O Lord, to give rest to all their souls in the bosom of our holy fathers Abraham and Isaac and Jacob. Feed them, O Lord, in a green place by the water of rest in the Paradise of joy, whence sorrow and trouble and weeping have fled away, in the light of thy saints; raise up again their flesh on the day which thou hast appointed according to thy true promises which cannot lie. Bestow upon them the good things of thy promises, which eye hath not seen, nor ear hath heard, nor yet have entered into the heart of man, which thou hast prepared, O God, for them that love thy holy name. For there is no death for thy servants, but there is a change. And if a carelessness and heedlessness took them as men, while they wore flesh and were in this world, do thou as good one and lover of men, O God, deign to forgive them. For none is holy from blemish, even though his life upon the earth be one day. To them, O Lord, whose souls thou hast taken, give rest, and let them be worthy of the kingdom of heaven. And grant unto us all, O Lord, a Christian end, well pleasing in thy sight; and give unto them and us part and lot with all thy saints.

The people says, Lord, have mercy.

A PRAYER OF THE OFFERINGS

Remember, O Lord, the offerings, the oblations, the thanksgivings of those who have offered, to the honour and glory of thy holy name.

A deacon says,

Pray for them that have the care of the offerings, the oblations, the first-fruits, the wine, the oil, the incense, the veil, the book of lections, the vessels of the altar; that Christ our God may reward them in the heavenly Jerusalem, and forgive.

The people says, Lord, have mercy.

The priest says,

Receive them, O Lord, upon thy holy reasonable heavenly altar, for an odour of incense before thy mightiness in the heavens, through the ministry of thine angels and thy holy archangels, as thou didst receive the gifts of the righteous Abel, and the sacrifice of our father Abraham, and the two farthings of the widow; so again receive the thank-offerings of thy servants, those of the great and those of the little, those which are secret and those which are open; those who would offer to thee and cannot, and those who have offered to thee this very day these gifts. Give unto them imperishable things in return for them that will perish; heavenly things in return for earthly things; eternal things in return for temporal; their houses and store-chambers fill with all good. Surround them, O Lord, with the host of thine angels and thy holy archangels. According as they have remembered thy holy name upon earth, remember them too, O Lord, in thy kingdom, and in this world too forget them not.

The people, Lord, have mercy.

A PRAYER FOR THE CATECHUMENS

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ; we pray and beseech thy goodness, O lover of men, have mercy on thy servants the catechumens of thy people; stablish them in the faith in thee.

A deacon says,

Pray for the catechumens of our people, that the Lord bless them, and stablish them in the orthodox faith to the last breath, and forgive.

The people says, Lord, have mercy.

The priest.

All traces of idolatry cast out of their heart. Thy law, thy fear, thy commandments, thy truths, thy holy ordinances stablish in their heart. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time may they be worthy of the new birth, unto forgiveness of their sins; preparing them to be a temple of thy holy Spirit. Through the grace.

The deacon, Let[1] us beseech the Lord.

The priest.

O God of the prophets and Lord of the Apostles, who didst proclaim the coming of thy Christ through thy holy prophets from the beginning, and didst send John the prophet and forerunner before him. We pray and beseech thee, O lover of men, send thy holy power that it may come upon this Baptism, and may give power to thy servants and may prepare them that they may be able to receive the holy Baptism of the new birth, unto the remission of their sins and the hope of incorruption. Through thine only-begotten Son Jesus Christ our Lord. Through whom.

A PRAYER OF LAYING ON OF HANDS

These thy servants, O Lord, who serve thee and pray thy holy name, and bow their heads to thee; Be among them O Lord, and walk among them; help them in all good works; raise their heart from every evil thought of earth. Grant unto them that they may live and think upon the things that belong to the living, and may understand those things that are thine. Through thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, Through whom.

The choir, Saved!,[1] *Amen.*

---

[1] In Greek.

A prayer which the priest shall say by himself prostrate, over the Jordan, an invocation, secretly.

O merciful, compassionate, long suffering God, who searchest the hearts and reins, and alone knowest the secrets of men; for no deeds of men are unrevealed before thee, but all are laid bare and laid open before thee. Thou that knowest all else of me, mock me not, nor turn thy face from me, but let all my transgressions flee away from me in this hour, O thou who dost forgive the sins of men and lead them to repentance. Wash away the defilement of my soul and body, cleanse me perfectly by thy invisible power, and thy spiritual right hand, in order that I may not call others to seek absolution at my hands and give it them, namely, the faith which thy great and unspeakable love of men has prepared; and I myself as a servant of sin remain reprobate. Nay, O Master, alone without sin, the only good one and lover of men, let not him that is humbled and ashamed be rejected; but be unto him a pardoner. Send down from thy holy place on high thy power; enable me to fulfil this ministry of this great mystery which was first constituted in heaven. May Christ take form in them that are to receive the baptism of the new birth through me, who myself receive mercy of him. Build them upon the foundation of the apostles and prophets, and root them not up ever. Plant them in a planting of the truth in thy one only catholic apostolic Church; that advancing in godliness, in every place thy holy name and glorious before all the ages may be glorified, Father, Son, and Holy Ghost. Now.

After this the priest shall say the three great prayers[1] *namely, the Peace, the Fathers, the Congregations; then the Creed.*

---

[1] For these prayers see above pp. 3–5.

And the priest shall take the holy oil, and pour it in the Jordan (that is the font) three times in the form of the Cross, for the hallowing of the water, saying,

In the name of the Father and of the Son and of the Holy Ghost, one God. *Amen.*

Blessed is God the Father Almighty. *Amen.*

Blessed is his only-begotten Son Jesus Christ our Lord. *Amen.*

Blessed is the Holy Ghost, the Paraclete. *Amen.*

The deacon says, Let[1] us beseech the Lord.

The priest shall say this prayer,

Creator of the waters, Maker of the universe, we call upon thy holy and eternal power, the name which is above every name, of thine only-begotten Son Jesus Christ our Lord, who was crucified for us under Pontius Pilate. We pray thee, our Master, for thy servants; change, transform, hallow them, give them power; that through this water and this oil, all adverse powers may be brought to nought; all evil spirits restrain, confound, and render helpless; all magic, all sorcery, all idolatry, all witchcraft bring to nought.

Here he shall breathe upon the water three times in the form of the cross, saying,

Hallow this water and this oil that they may become a laver of the new birth. *Amen.*

Unto eternal life. *Amen.*

A garment of incorruption. *Amen.*

A renewing of the Holy Ghost. *Amen.*

For it was thine only-begotten Son our Lord Jesus Christ, who went down into Jordan and purified it. He bare witness saying, Except a man be born of water and spirit, he cannot enter into the kingdom of God. Again he commanded his holy disciples and holy apostles, saying, Go teach all the nations baptizing them (*here he shall seal the water thrice with the cross*) in the name of the Father and of the Son and of the Holy Ghost. Receive us, O Mighty One, and save us, O Holy One. Thunder, O God the Father Almighty, upon these waters, that through them and thy Holy Spirit thou mayst beget again in thy divine power thy servants who have presented themselves to thee. Make them worthy of the remission of their sins and of the garment of incorruption. Through the grace.

---

[1] In Greek.

The deacon says,

Pray[1] for perfect peace and love and the holy salutations of the apostles.

Lord[1] have mercy.

Salute[1] one another with an holy kiss.

The people shall sing this salutation,

Lo, John the Baptist bare witness saying, I baptized my Saviour in the waters of the Jordan. And I heard the voice of the Father crying and saying, This is my beloved Son in whom I am well pleased. O our Lord Jesus Christ who was baptized in the river Jordan, purify us from all defilement, and forgive us our sins.

Through the intercessions of the holy Theotokos Mary, O Lord, bestow upon us the forgiveness of our sins.

Through the intercessions of the three holy illuminators, Michael and Gabriel and Raphael . . .

---

[1] In Greek.

Through the intercessions of the forerunner baptist, John the baptizer, O Lord, bestow upon us . . .

We worship thee, O Christ . . .

The deacon says,

Offer[1] in order.
Stand ye.
Look towards the east.

The people. A mercy of peace, a baptism of praise.

The priest.

The love of God the Father, and the grace of the only-begotten Son, our Lord and our God and our Saviour Jesus Christ, and the fellowship and the gift of the Holy Ghost, be with you all.

The people. And with thy spirit.
The priest. Lift up your hearts.
The people. We have them unto the Lord.
The priest. Let us give thanks unto the Lord.
The people. It is meet and right.

The priest.

It is meet and right (*thrice*). We lift up our eyes unto thee, O Lord, and the eyes of our souls look up to thee O Lord our God. And we pray thee, O Lord Almighty, God of our fathers, who didst create heaven and earth and all their array; who didst create the waters above the heaven; who didst gather the waters into one gathering place; who didst bind the sea and confine the depths, and didst seal them with thy glorious and fearful name; in the presence of whose power all things fear and tremble. Thou, O our Master, didst establish the sea by thy power; thou didst break the heads of the dragon in the waters.

---

[1] From this point to the beginning of the Preface, all is in Greek.

The deacon says, Look[1] towards the east.

The priest says,

Thou didst divide the fountains and the torrents, and thou didst make a path through the waters. O God, the waters saw thee and were afraid, and the depths were troubled. Thou didst look upon the waters of the Dead Sea; through fear of thee thou didst make them to stand; thou didst make Israel to pass over, and by Moses didst baptize them all.

The deacon says, Look[2] towards the east.

The priest says,

Thou didst command the hard rock, and it did pour forth water for thy people; and the bitter waters also thou didst change into sweet waters. Thou again through Jesus son of Naue didst turn back the streams of running water. For thou art fearful; who can stand before thy face? And the sacrifice of Elijah out of water thou didst receive with fire from heaven. Thou again, our Master, through thy prophet Elisha didst show forth water giving birth to life, and Naaman the Syrian thou didst cleanse by the waters of the Jordan, for thou hast power over all things, and nothing is impossible with thee.

The people says, Rejoice as lambs.

And afterwards.

Holy Holy Holy Lord of Sabaoth: heaven and earth are full of thy holy glory.

---

[1] In Greek.

[2] Greek.

The priest says,

Holy art thou, holy art thou, O Lord, and holy in all things. And now, O our Master, Lord of hosts, king of the armies of heaven; look, thou that sittest upon the Cherubim; show forth thyself, and look upon this thy creature, this water; give unto it the grace of the Jordan, and the power and the strength of heaven; and by the descent of thy Holy Spirit upon it, bestow upon it the blessing of the Jordan. *Amen.*

Give it power to become water of life. *Amen.*

Holy water. *Amen.*

Water washing away sins. *Amen.*

Water of the laver of the new birth. *Amen.*

Water of sonship. *Amen.*

Grant unto this water that there remain not in it, nor descend into it with him that shall be baptized therein, any evil spirit, or any unclean spirit, or any spirit of the day, or any spirit of the noonday, or any spirit of the evening, or any spirit of the night, or any spirit of the air, or any spirit of the deep, or any of the diabolical spirits which are beneath the earth; but rebuke them in thy power which is mighty, and let them be crushed before the sign of thy cross and of thy holy name which we invoke, which is glorious and terrible to them which are against us. That they which shall be baptized therein, may put off the old man which is corruptible according to the deceitful lusts and put on the new man which shall renew again according to the image of him that created him; and that the light of the truth may give light within them through the Holy Spirit, and that they may gain the life eternal and the blessed hope; and may stand before Christ's judgement seat, and receive the heavenly crown and forgiveness of their sins. May this water and this oil be blessed, glorified, purified, (*here he shall sign the water with the cross thrice saying*) In the name of the Father and of the Son and of the Holy Ghost.

Receive the thanksgiving of all thy people, and those who have brought to thee thy servants their sons, to the glory and honour of thy holy name, upon thy holy reasonable heavenly altar, as an odour of incense unto thy majesty which is in the heavens, through the ministry of thy angels and holy archangels. O Lord, save thy people and bless thine inheritance; hold them and lift them up for ever. Keep them in the right faith all the days of their life, and set them in the love which surpasseth all things, and the peace which passeth all understanding; through the intercessions and the prayers of the holy Mother of God Mary, and the holy baptist John the baptizer, and my lords and fathers the apostles, and all the saints who have pleased thee. Through the grace.

The people shall say, Our Father which art in heaven.

After this let the priest say,

Yea[1], O Lord, Lord who didst give us authority to trample upon the serpents and the scorpions and upon all the power of the enemy; tread down their heads under our feet speedily and scatter before us every design of the wickedness that is against us. For thou art the king of us all, O Christ our God, and to thee we offer glory and honour and worship, with thy good Father, and the Holy Spirit, now and ever.

---

[1] This prayer has only the beginning printed, and I have supplied it from Tuki. It is from the Coptic Liturgy of St. Gregory.

The deacon.

Bow[1] your heads.

The people.

Before[2] thee, O Lord.

The priest.

Thou[2], O Lord, who didst bow the heavens and come down, and didst become man for the salvation of the race of men; Thou that sittest above the Cherubim and the Seraphim and lookest down on them that are lowly; to thee again now, O Our Master, we lift the eyes of our heart, O Lord our God, who forgivest our iniquities and savest our souls from destruction. We worship thy ineffable majesty, and we pray thee to give us thy peace. Thou hast given us all things. Possess us, O God our Saviour, for we know none other beside thee; thy holy name we utter. Turn us, O God, to the fear of thee and the desire of thee. Grant that we may abide in the enjoyment of thy benefits, and them which bow their heads under thy hand exalt in this life. Adorn them with thy virtues, and let them all be worthy of thy heavenly kingdom. Through the good will of God thy good Father, who is blessed with thee and the Holy Spirit, now and ever.

The deacon.

Let[1] us attend on God with fear.

The priest.

Peace[1] be to all.

The people.

And to thy spirit.

---

[1] In Greek.

[2] Only the beginning is given, the rest being supplied from Tuki.

The priest the absolution of the Son,

Master, Lord Jesus Christ. . . . (*see p. 7*).

The deacon.

Saved,[1] *Amen.* And to thy spirit.

Let[1] us attend with fear of God.

The priest.

One holy Father, one holy Son, one holy Spirit. *Amen.*

The people. Amen.

Then let the priest take the holy Chrism, and pour a very little of it in the font thrice in the form of the Cross, and hallow the water each time.

The first time.

Blessed is God the Father Almighty. *Amen.*

The second time.

Blessed is his only-begotten Son, Jesus Christ our Lord. *Amen.*

The third time.

Blessed is the Holy Ghost the Paraclete. *Amen.*

Then let him say the Alleluia *and the proper portions from the psalms and let him stir the water saying,*

Ps. xxviii (xxix. 3, 4)

The voice of the Lord is upon the waters : the God of glory hath thundered ; the Lord is upon many waters. Alleluia.

The voice of the Lord is mighty : the voice of the Lord is of great beauty. Alleluia.

---

[1] In Greek.

Ps. xxxiii (xxxiv, 5, 11).

Come unto him and be enlightened: and your faces shall not be ashamed. Alleluia.

Come my children, hearken unto me: and I will teach you the fear of the Lord. Alleluia.

Ps. lv. (lvi, 11).

We went through fire and water: and thou broughtest us unto rest. Alleluia.

Ps. l (li, 7, 9, 10).

Thou shalt purge me with thy hyssop and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Alleluia.

Turn thy face from my sins: and put out all my misdeeds. Alleluia.

Make a holy heart in me, O God: renew a right spirit within me. Alleluia.

Ps. cxxxi (cxxxii, 14).

The Lord hath chosen Sion: he hath chosen it to be an habitation for himself. Alleluia.

Then he shall say,

Bless me. Lo, repentance. Pardon me, my fathers and my brethren. Glory be to the Father and to the Son and to the Holy Ghost. Both now and always, and to the age of the ages. *Amen.*

After this let the priest say,

Blessed is the Lord who giveth light to every man that cometh into the world.

Now and ever and to the age of all ages. *Amen.*

The people shall say Ps. cl, O praise God.

And the deacon leads him that is to be baptized from the west and brings him to the east over against the Jordan (the *font), to the left hand of the priest. And the priest asks him his name, and immerses him thrice; and at each immersion he raises him up and breathes in his face.*

At the first immersion he shall say,

I baptize thee, son of *N.*, in the name of the Father.

The second time,

And of the Son.

The third time,

And of the Holy Ghost. *Amen.*

And if the person that shall be baptized be a female, he shall say,

I baptize thee, daughter of *N.*

After he has baptized all the children, he shall pour water over his hands in the Jordan, and shall wash the surroundings of the Jordan and the cross. Then let the priest say this prayer over the Jordan for the release[1] *of the water.*

Master, Lord God Almighty, who didst create the universe out of nothing by thy true wisdom; thou didst gather the waters from the beginning into one gathering place; thou didst ordain order over all created things according to the greatness of thy power and thine infinite intelligence. Thou, our Master, hast purified this water by the grace of thy Christ and the descent of thy Holy Spirit upon it. It became to thy servants who have been baptized therein a laver of the new birth and a renewing from the oldness of error; they have been enlightened with the light of thy Godhead. We pray and beseech thee, O good One and lover of men, to change this water to its former nature, that it may return to the earth again as at all other times; and that thou be to us too an helper and saviour, who glorify thee always, Father, and Son, and Holy Spirit, and offer glory and honour and worship, now and ever and to the age of all the ages. *Amen.*

---

[1] i.e., from Consecration.

Then[1] *after this he shall let the water go, taking care that none of it be put to any use at all. He shall be very careful of this.*

THE SEALING WITH THE HOLY CHRISM AND THAT WHICH FOLLOWS AFTER

Then take the Holy Chrism and pray over it, saying,

O Lord who alone art mighty, who workest all marvels, and nothing is impossible with thee, O Lord, but by thy will thy power worketh in all things; bestow the Holy Spirit in the pouring out of the Holy Chrism. Let it be a living seal and a confirmation to thy servants. Through thine only-begotten Son Jesus Christ our Lord. Through whom.

And[2] *after this the priest shall begin to anoint the children with the holy unction in the sign of the cross, each one with six and thirty crosses.*

First he shall sign the crown of the head, and the nostrils, and the mouth, and the right ear, and the right eye,

---

[1] This rubric is in Arabic.

[2] The rubrics explaining the places to be anointed are in Arabic. The arithmetic seems to be not very exact. It is noticeable that the anointings in the present service books are more elaborate than those of Tuki's Rituale, where they are as follows:—1. The temples. 2. The nose and mouth. 3. The ears. 4. The two hands. 5. The breast. 6. The knees, soles of the feet, shoulders, and the front of the breast.

and the left eye and the left ear. Altogether eight signs. And he shall say,

In the name of the Father and of the Son and of the Holy Ghost.

An unction of the grace of the Holy Ghost.

2. *He shall sign the heart and the navel and the back and the spine three times. Altogether twelve signs. And he shall say,*

An unction of a pledge of the kingdom of heaven. *Amen.*

3. *He shall sign the right shoulder joint above and the armpit and the right wrist joint, and around it, and the joint of the right palm and on its back, six times; Altogether eighteen. And he shall say,*

An unction of participation in eternal and immortal life.

4. *He shall sign the left shoulder joint, and the left wrist joint and round it, and the joint of the left palm and its back, six times. Altogether twenty-four. And he shall say,*

A holy unction of Christ our God, and a seal that shall not be loosed.

5. *And he shall sign the right hip joint and the right thigh*[1] *and the right knee joint and round it, and the joint of the tendon of the right foot*[2] *and above it, six times. Altogether thirty. And he shall say,*

The perfection of the grace of the Holy Spirit, and the breastplate of the faith and the truth.

6. *And he shall sign the left hip joint, and the left thigh, and the left knee joint and round it, and the joint of the*

---

[1] Literally 'the vein of the thigh.'

[2] This apparently means the back of the heel or the sole of the foot and the instep.

tendon of the left foot, and above it, six times. Altogether thirty-six. And he shall say,

Thou art anointed son of N. with holy oil, in the name of the Father and of the Son and of the Holy Ghost. *Amen.*

And when the signing of each of the children is finished, he shall lay his hand on him and say,

Mayst thou be blessed with the blessing of the heavenly ones, and the blessing of the angels. May the Lord Jesus Christ bless thee; and in his name (*here he shall breathe in the face of him that has been baptized and say*), receive the Holy Spirit and be a purified vessel; through Jesus Christ our Lord, whose is the glory, with his good Father and the Holy Spirit, now and ever.

After this he shall clothe him that has been baptized in a white garment, and he shall say,

A garment of eternal and immortal life. *Amen.*

After he has finished the signing and breathing on all the children, he shall say over them this prayer,

The deacon says, Let us beseech the Lord.

The priest says,

Master, Lord God Almighty, who alone art eternal; the Father of our Lord and our God and our Saviour Jesus Christ; who didst command that thy servants should be born through the laver of the new birth, and hast bestowed upon them forgiveness of their sins and the garment of incorruption and the grace of sonship. Do thou again now, O our Master, send down upon them the grace of thy Holy Spirit the Paraclete; make them partakers of life eternal and immortality, in order that, according as thine only-begotten Son, our Lord and our

God and our Saviour Jesus Christ did promise, being born again by water and spirit, they may be able to enter into the kingdom of heaven. Through the name and the power and the grace of thine only-begotten Son Jesus Christ our Lord. Through whom.

After that he has clothed them with the rest of their clothing, he shall say this prayer over the crowns,

Lord God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ, who hast bestowed crowns upon thy holy apostles and thy prophets and thy martyrs who pleased thee, crowns unfading ; do thou again now bless these crowns which we have prepared to bestow upon thy servants who have received holy Baptism that they may be unto them crowns of glory and honour. *Amen.*

Crowns of blessing and glory. *Amen.*

Crowns of virtue and righteousness. *Amen.*

Crowns of wisdom and understanding. *Amen.*

Give them strength to fulfil thy commandments and thine ordinances, that they may attain to the benefits of the kingdom of heaven. Through Christ Jesus our Lord. Through whom.

The priest girds each one of them with a girdle in the form of the cross, and sets the crown on the head of each one of them, and says,

Set, O Master, Lord God, upon thy servants crowns from heaven. *Amen.*

Crowns of glory. *Amen.*

Crowns of faith invincible and unconquerable. *Amen.*

Crowns of confirmation. *Amen.*

Crowns of righteousness. *Amen.*

Grant to thy servants that they may be filled with the grace of thy Holy Spirit. Through the mercy and the love for men of thine only-begotten Son Jesus Christ our Lord. Through whom.

Then shall he say these four,

With glory and honour crown him. The Father blesses, the Son crowns, the Holy Ghost sanctifies the same and perfects him. Worthy, worthy, worthy is *N.* the christian.

If it shall be a woman, he shall say,

Worthy, worthy, worthy is Mary the christian.

Then the priest shall say these sentences, and the people shall answer, saying, Worthy.

Receive the Holy Spirit, O thou who hast received Holy Baptism.

Worthy (*thrice*).

Receive the spirit of God who has filled thee with his good pleasure.

Worthy (*thrice*).

Jesus Christ, the Son of God the Father, hath filled thee with power and grace, O blessed child who hast received Holy Baptism.

Worthy (*thrice*).

Receive the Spirit the Paraclete, and the heavenly blessing, through the unction of the Holy Chrism, O blessed child.

Worthy (*thrice*).

Receive mercy and hope and faith and grace through Christ the only-begotten, O blessed child.

Worthy (*thrice*).

Receive a spirit of joy through the King, the Potentate.

Worthy (*thrice*).

Receive a spirit of gladness through our God Emmanuel, and a seal that cannot be loosed, O blessed child.

Worthy (*thrice*).

Receive a spirit full of glory, through Christ the King of glory.

Worthy (*thrice*).

Thou hast received grace and blessing through our Lord Jesus Christ.

Worthy (*thrice*).

Thou art become a dwelling place of the Holy Ghost.

Worthy (*thrice*).

A crown of gold, a crown of silver, a crown of pearl.

And at the end of the setting on of the crowns, the people shall finish with this sentence, saying,

Crowns unfading the Lord hath set upon them that have received the Holy Baptism of Jesus Christ.

Blessed art thou in truth, O my Lord Jesus, with thy good Father and the Holy Spirit ; for thou didst receive Baptism, thou didst redeem us.

(*Here follows an address in Arabic to the newly baptized and the congregation generally.*)

After this give them of the Holy Mysteries. Then lay hands on them, saying,

Blessed art thou, O Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ ; who hast made thy servants worthy of the laver of the new birth and of forgiveness of sins, and the garment of incorruption, and the glorious pledge of thy glorious kingdom, and the gift of thy Holy Spirit. We pray and beseech thee, O Lover of men, make them worthy of the Holy Body and the Precious Blood of thy Christ, which thou hast assuredly bestowed upon them; that they may live after thy commandments and keep thine holy ordinances, and may be worthy of the blessedness of thy saints and of the kingdom of heaven. Through the grace.

Thou shalt bless them saying,

May thy servants, O God, grow in thy wisdom; give them understanding in thy fear; bring them to maturity. Bestow upon them the knowledge of the truth, keep them undefiled in faith; through the intercessions of the Lady of us all, the Holy Theotokos, the holy Mary, and the baptist fore-runner John, and all the choir of the saints and the prophets and the apostles and the martyrs and the cross-bearers. *Amen.*

THE ORDER OF THE LOOSING OF THE GIRDLES OF THOSE WHO HAVE RECEIVED BAPTISM

That is, a prayer over those who have received Baptism, after the laver on the eighth day.

A basin is set out containing pure water, and round it are set lighted candles. And the priest says the Prayer of Thanksgiving, and offers the incense in the Prayer of the Incense of the Epistle of Paul. And after this shall be recited Glory be to the Father, *and* Our Father, *and Psalm l (li) according to the custom, and the Epistle to the Corinthians shall be read, I. x, 1.*

For I would not that ye should be ignorant, my brethren, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of a spiritual rock that followed them ; and the rock was Christ.

And the Trisagion shall be said, and the Prayer of the Gospel.

Master, Lord Jesus Christ our God, who didst send thine holy disciples and holy apostles through all the world to preach the gospel of thy kingdom, and to teach all the nations in thy knowledge ; We beseech thee, our Maker, open the ears of our heart to the hearing of thy holy Gospel, and open the understandings of our souls. May we be worthy to be not hearers only, but doers also of thy holy commandments, according to the will of God thy good Father ; who art blessed with Him and the Holy Ghost, the life-giver and consubstantial with thee, now and ever.

And part of Ps. xxxi (xxxii).

Blessed are they whose unrighteousnesses are forgiven : and whose sins are covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose mouth there is no guile.

The Gospel according to Matthew, iii. 1–6.

And in those days came John the Baptist, preaching in the wilderness of Judaea, *etc.*

The Response.

This is my beloved Son in whom my soul is well pleased : he hath done my will, hear him, for he is the giver of life. Pray for us, O Lady of us all . . .

Then the priest shall say the three prayers, namely, the Peace, and the Fathers, and the Congregations ; and the people shall say the Creed.

After them the priest shall say this prayer; and if they go to another village, let it be read over them after the partaking of the Holy Mysteries, which is after the prayer of laying on of hands there.

The priest.

Master, Lord our God, Giver of peace and blessing, to whom alone belongeth goodness and love of men; who hast blessed us, sanctified us and enlightened us with the light of thy Godhead; who hast made thy servants worthy to receive the ineffable light from above of thy Christ, Jesus our Saviour enlighten them with a light of blessing; cleanse them, bless them, renew them by thy grace through the Baptism which they have received by the power of thy Holy life-giving Spirit; who hast cleansed them from all defilement of the flesh and the soul. Yea, our Holy Master, bless them with thy blessing; stablish them in thine orthodox faith for ever. Bring them to a measure of maturity and manhood; let the good angels watch over them for ever. Fill them with knowledge and all understanding. Preserve their life that they may please thee. Bless them, O our Master, with thy blessed blessing, and take from their heart the spirit of confusion, and every spirit of error. Let the light of thy majesty enlighten their heart. Make them worthy of thine eternal kingdom, and the kingdom of heaven. Through Christ Jesus our Lord. Through whom.

A Hymn[1] *which shall be sung for those who have received Baptism to the tune of the Sunday of 'The blessed.' It is said on the eighth day of the commemoration, or on the day of the Baptism, after the setting on of the crowns before the commandment; or after the receiving and its second prayer.*

---

[1] A '*Psali.*'

Magnify the Lord with me,
And let us exalt his name together,
According to the grace which he hath received
This blessed little one, *N.*

And let us proclaim in words,
With a voice of gladness,
That joy and gladness are in the Lord,
O blessed child.

Jesus Christ give thee,
Constancy and fruit,
And peace be unto thee
O little one, *N.*

Let us gather together, O our spiritual fathers,
And our orthodox brethren,
That we may sing in canticles and doxologies,
And spiritual words.

In the orthodox church,
And catholic and apostolic,
For the divine joy which has come to this blessed son *N.*
Who is of pure christian stock.

Who hath been crowned with an heavenly crown,
Of the grace of Holy Baptism,
Through Christ the Lord, Glory be to him,
Who was baptized in the river Jordan.

At the hand of the Baptist forerunner,
John the baptizer,
The priest the son of the priest,
The kinsman of Emmanuel.

Hail to thee, O John,
Son of Zacharias,
Who was worthy to lay thine hand,
On the head of our good Saviour.

Thou art higher than the patriarchs,
Thou art honoured above all the prophets,
For our Saviour lauded thee,
With his holy mouth saying,

None hath arisen among them born
Of women like unto thee,
Nor greater than thee,
O John the Baptist.

Hail thou, that didst see the heavens opened,
And didst hear the voice of the Father,
Crying out and saying,
This is my beloved Son in whom I am well pleased.

And the Son standing,
In the river Jordan,
And the Holy Spirit coming down,
On his head like a dove.

And thou didst say,
O John, concerning him,
Behold the Lamb of God,
Which shall take away the sin of the world.

Thou didst witness again of him saying,
This is he of whom I spake,
He that cometh after me is preferred before me,
For he was before me.

And[1] the Lord Christ (to him be glory) bade us with his pure mouth to perfect all good. And then he bade his pure disciples, Go ye into all the world, and preach the Gospel to them, and baptize them in the name of the Father and of the Son and of the Holy Ghost; and every one that believeth and is baptized shall be saved. For this Baptism is derived from the Lord Christ, and our lords the pure Apostles handed it down in Holy Baptism, for by it is forgiveness of sins, and entry into the kingdom of heaven, for it is a key to the heavenly paradise. Let us laud therefore this child with joyful voice, saying,

Worthy, worthy, worthy, is *N*, the christian.

Rejoice therefore christian brethren, in this divine grace of which your children have been deemed worthy, the grace of Holy Baptism; and their reception of the divine Mysteries, the Body and Blood of Christ the only-begotten Son, the creator of every creature, which he hath poured out for the race of Adam. And this grace hath come, which belongeth to Holy Baptism, and the partaking of the life-giving divine mysteries unto eternal life to forgiveness of sins, and the divine seal, the pledge of eternity in the abodes of light. So let us laud this beloved brother, saying thus,

---

[1] The whole of these biddings are in Arabic.

Worthy (*thrice*).

Let us give praise then, with Moses the prophet, saying,

Praise the Lord for he is gloriously magnified. And let us sing with David the Singer in the psalm thus, Wherefore God, even thy God, had anointed thee with the oil of gladness above thy fellows. And the oil of gladness is the oil of anointing, and the oil of the divine seal. Receive then the Holy Spirit, who have received the divine grace which belongs to Holy Baptism. Receive the glorious crowns from Jesus Christ, the king of kings and Lord of lords. Receive the grace, of the Holy Spirit, the Comforter, the giver of purity. Receive the royal crown and the earnest of the Spirit. And thou, O baptized one, hast received the earnest of the kingdom of heaven in verity. So let us give praise saying thus,

Worthy (*thrice*).

And let us praise the Holy Trinity, and let us pray for his great peace, that this blessed child may grow with a growth of peace; and that he may grant him a space of happy prosperity, and give him increase in works well pleasing to him. And that he may be promoted to the place of the priesthood and that he may assemble in union the children of the orthodox church, in harmony and spiritual love, and that her children may grow with a growth of peace and well pleasing; that they may be like unto fruitful trees peaceful, bearing fruit, and that their hearts be inclined to us in concord towards us. And that he bring to nought counsels contrary to us, and everyone that meditates against us evil thoughts.

Through the intercessions of the Lady, the Lady the pure virgin, Mary the pure, the undefiled, and all the angels of light, and the holy John who baptized in the river Jordan and the rest of the fathers and the prophets, and all that do the works of peace; and our lords the pure apostles, and all the martyrs and holy saints, now and always and for ever and ever. *Amen.*

Then shall the people say,

Our Father which art in heaven . . .

And the priest shall say,

Yea, O Lord, Lord . . . (*see p. 38*), Thou, O Lord . . . (*see p. 39*), *and the Absolution of the Son*, Master . . . (*see p. 7*).

The deacon says,

Saved,[1] *Amen.* And to thy spirit.

And the priest shall sign the water in the form of the holy Cross three times, and shall say,

One[2] holy Father, one holy Son, one Holy Spirit. *Amen* thrice.

The people shall sing the psalm,

Praise God . . (which is Ps. cl). *Then they shall say,* John bare witness . . . (*see p. 34*) *and shall finish it according to the custom in a joyful tone. And he shall wash the child in the water, and his girdle, and his baptismal robe that is on his body. And the water shall flow away into the sea or stream or into a holy place.*

WITH GOD

The Order of the Prayer of the Basin[3] *which shall be used at the option of one who wishes to rejoice for the child that*

---

[1] In Arabic. [2] In Greek. [3] In Arabic.

is born, and name it with prayer and thanksgiving and blessing; on the seventh day after the birth of the child, and before its baptism; he shall pour out water in a basin and a little salt and a little oil, and shall light seven candles; and the priest shall say the prayer of Thanksgiving and shall offer the Incense. Then he shall read Paul, from the Epistle to the Hebrews (i. 5).

For unto which of the angels did he say at any time, Thou art my Son, to-day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who made his angels spirits, and his ministers a flame of fire. But concerning the Son he saith, Thy throne, O God, is for ever and ever: and the sceptre of righteousness is the sceptre of thy kingdom: for thou hast loved the truth and hated iniquity; therefore God, even thy God, hath anointed thee with an oil of gladness above thy fellows. And, Thou, O Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years do not fail.

Holy[1] *shall be said thrice, and the prayer of the Gospel, and part shall be said of Ps. cxii (cxiii).*

Praise the Lord, ye children, praise the name of the Lord: let the name of the Lord be blessed henceforth and for ever. Alleluia.

---

[1] This rubric is in Arabic.

GOSPEL ACCORDING TO JOHN I. 14

And the Word was made flesh, and dwelt among us, and we beheld his glory, as the glory of an only-begotten Son of his Father, full of grace and truth. John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No man hath seen God at any time; the only-begotten God, which is in the bosom of the Father, he hath spoken.

THE RESPONSE

The unincarnate became incarnate, and the Word became flesh. He that is without beginning took beginning; he that is beyond time became within time.

Intercede for us, O our Lady, mistress of all.

Then[1] *shall the priest say the three little prefaces, and after that this prayer.*

O God, the great, the eternal, Lord Almighty, through whose Word, our Lord Jesus Christ, who is from the beginning for ever, after thou didst create the world in thine infinite wisdom, thou didst create man after thine own image and thy similitude. Thou didst fill him with the mercy of thy goodness; thou didst adorn him with all beauty; thou didst give unto him a spirit of wisdom and a reasonable intelligence; thou didst give him authority over all things; thou didst appoint him to work all the day, and that he should praise thee. Therefore we pray and beseech thee,

---

[1] The rubric is in Arabic.

O good One, for thy servant *N.*, the son of *N.* and *N.* Bless him with all heavenly blessings; bless again O Lord, his birth; may he find length of days according to thy grace; let him increase and grow an hundred fold, and sixty fold, and thirty fold. Let his parents rejoice with gladness at his birth like Zacharias and Elizabeth on whom thou didst bestow the prophet John. And at the time appointed let him be worthy of the laver of the new birth unto remission of his sins, preparing him as a temple of thy Holy Spirit. Through the grace and the mercies and the love of men of thine only-begotten Son our Lord and our God and our Saviour Jesus Christ. Through whom is glory and honour and might and worship due unto thee, with him, and the Holy Ghost the life-giver and consubstantial with thee, now and always and to the age of all the ages. *Amen.*

Then he shall say Ps. cxlvii (cxlviii).

And Ps. cxlix.

Sing unto the Lord a new song: let his praise be in the congregation of the saints, *etc.*

Then[1] *the people shall say.* Our Father which art in heaven. *And the priest shall say the absolution. And the deacon shall say,* With[2] fear. *Then the priest shall sign the water and shall say,* One[3] Holy Father.

The people shall say Ps. cl.

Praise God in all his holiness, *etc.*

Then shall the priest bathe the child in the water, and shall say Alleluia *and the Blessing according to custom.*

---

[1] The rubric is in Arabic. [2] In Greek. [3] In Greek.

THE OFFICE OF HOLY MATRIMONY

THE BETROTHAL

(After the details of the contract have been completed)

The priest shall begin the betrothal thus (after there have been prepared rings of gold or other material, and preparations have been made for the investiture with crowns and raiment special for the occasion, namely the scarf which is put on the heads of the bridegrooms and their brides before the crowns are set on. And the priest shall take up the Cross in his right hand, and shall declare in the presence of the deputy and agent of the woman and the deputy and agent of the man, and of the guests the contract of betrothal, saying :

In[1] the name of our Lord and our Saviour Jesus Christ we betroth the blessed son of orthodoxy the youth *N.* to his betrothed the blessed daughter of orthodoxy the maid *N.*

And he shall make the sign of the cross saying,

In the name of the Father and of the Son and of the Holy Ghost, One God. Blessed is God the Father Almighty. *Amen.*

The singers shall answer Amen *three times. Then let all say,*

Our Father which art in heaven.

Then let the priest say a second time,

In the name of our Lord and our Saviour Jesus Christ we betroth the blessed daughter of orthodoxy the maid *N.* to the blessed son of orthodoxy the youth *N.*

---

[1] The three sentences of formal betrothal are in Arabic.

And he shall make the sign of the cross saying,

Blessed is his only-begotten Son Jesus Christ our Lord. *Amen.*

The singers shall answer as the first time, and let all say.

Our Father.

Then let the priest say the third time,

In the name of our Lord and our Saviour Jesus Christ we betroth the son of orthodoxy, *etc.* (*as the first time*).

And he shall make the sign of the cross saying,

Blessed is the Holy Spirit the Paraclete. *Amen.*

And the singers shall answer as at first. Meanwhile the priest shall proceed thus,

Glory and honour, honour and glory, to the All-holy Trinity, the Father and the Son and the Holy Ghost, now, *etc.*

Then shall the priest rise, and turn to the east, and uncover his head, and pray saying,

Have mercy upon us, *etc.*

Then the Prayer of Thanksgiving; then he shall offer the Incense[1] *and in the meantime the deacons shall sing saying,*

This censer of pure gold
Holding sweet spices
In the hands of Aaron the priest
Offering incense upon the altar.

Then shall be said the passage from the Apostle.

---

[1] i.e., shall say the Prayer of the Incense. In Tuki the rubric runs, *and the Prayer of the Incense.*

I. CORINTHIANS i. THE BEGINNING (1–10)

Paul, called to be an apostle through the will of God, *etc.*

The Trisagion shall be said, and the Prayer of the Gospel, and Psalm lxxxiv (lxxxv. 10, 11).

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth hath flourished out of the earth: righteousness hath looked down from heaven.

THE GOSPEL ACCORDING TO JOHN, THE BEGINNING (i. 1–17.)

In the beginning was the Word, *etc.*

Then let the people make the response saying thus, to the tone of 'The Branches.'

Hail bride-chamber diversely adorned of the true Bridegroom who hath united himself with humanity.

And if the Patriarch be present, there shall be said after this,

Likewise,

And if he be not, let them say,

Intercede.

And after this the priest shall say the three Prefaces, namely, The Peace[1] *and* The Fathers, *and* The Congregations *and* the Creed. *Then he shall say this Prayer of Betrothal, and when he mentions the bridegroom and his helpmeet he shall sign him on his forehead with the sign of the cross.*

O God who didst fashion man with thy hands alone, and didst give him his wife to be an helpmeet and stay to him: Be thou now, our Master, a mediator between these two young folk, this bridegroom and his helpmeet. Unite them in a betrothal of true companionship; and give them a sign of the symbol of their union ; that they may be one in the bonds of love; saying unto them, My peace I give unto you, my peace I leave with you. Thou art the peace of us all, and to thee we offer glory and honour, with thine only-begotten Son and the Holy life-giving Spirit. Now and ever.

---

[1] T. adds The Consolations to these three prayers.

The singers shall sing after the mode of The hour of the Blessing, *thus.*

Christ the Word of the Father, the only-begotten God grant us thy peace which is full of all joy.

For blessed is the Father and the Son and the Holy Ghost, the perfect Trinity. We worship Him, we glorify Him.

Then the priest shall say the second prayer of the Betrothal.

O Master, Lover of men, who didst fulfil the prophetic utterance that by the Lord man should be joined to woman; do thou again, O Lord, make this betrothal of thy servants which has taken place before us, worthy of thy blessing, and perfect and unite thy servants in blamelessness, that they may please thy life-giving will. For thou art our God, who didst form man from the earth, and didst give him an helpmeet for him, forming her out of him, that she might be a wife unto him, and a companion, and a help unto him ; that she might bear sons and daughters, and an increase of the human race. Now, O Lord, bless the betrothal of thy servants, the bridegroom and his helpmeet. May they grow and increase in thy great mercies. Grant unto them a fruit of blessing and a life of piety and union with the faith and wisdom and purity and works of righteousness ; that they may be one in their flesh and in their soul, having the fear of thee within them that they may be worthy of blessings from thee ; through Jesus Christ our Lord. Through whom.

The singers shall answer,

As thou didst give it to thy holy Apostles, so say unto us, My peace I give unto you.

For blessed.

THE THIRD PRAYER OF THE BETROTHAL

Thr Priest shall say,

O Master, Lord our God, who didst accompany the servant of Abraham the patriarch in Mesopotamia, when he sent him to bring a wife for his son Isaac, and by means of the drawing of water he saw his betrothal to Rebecca. Do thou now, Our Master, Lover of men, O Lord, give thy approval to the betrothal of thy servants the bridegroom and his bride, and bless them. Guard the promise which has been made between them one with another. Confirm them in thy perfection and in their covenant, that they may be immovable, and help their youthfulness. For thou in the beginning didst create male and female, and by thee the woman is betrothed to an husband to be an help and for the continuance of the human race. Hallow these thy servants who are gathered together and have joined with us in prayer, our fathers and our brethren; and preserve them, through the intercessions of the Lady of us all, Mary the Mother of God and all the choir of thy saints. *Amen.*

The singers shall answer,

My[1] peace which I received of my Father I leave with you now and for ever.

For blessed.

---

[1] T. has a different Respond, Forget not the covenant which thou didst swear with our Fathers Abraham Isaac and Jacob Israel thy holy ones.

THE PRAYER OF THANKSGIVING FOR THE BETROTHAL

We thank Thee, O Lord God Almighty, who art before the ages, Master of the universe, who didst adorn the heavens by thy word, and didst lay the foundations of the earth and all that is therein. Who didst gather together those things which were separate into union, and didst make the twain one. Now again, our Master, we beseech thee, may thy servants be worthy of the mark of the sign of thy Word through the bond of betrothal, their love one for another inviolable through the firm sureness of their union. Build them, O Lord, upon the foundation of thy Holy Church, that they may walk in conformity and accordance with the bond of the word which they have vowed one to another. For thou art the bond of their love, and the ordainer of the law of their union. Thou who hast brought about the oneness, by the union of the twain by thy words; complete, O Lord, the ordinance of thine only-begotten Son Jesus Christ our Lord. Through whom.

The singers shall answer,

May[1] God bless us. We will bless his holy name always. His praise shall be continually in our mouths.

For blessed.

The singers shall say,

Our Father which art in heaven.

Then shall the priest say,

Yea, O Lord. Thou O Lord.

---

[1] T. Bless the Lord all peoples, nations and tongues. Praise Him, glorify Him, exalt Him, for ever.

And the Absolution of the Son[1], *and the people shall say*

Kyrie *thrice.*

Then shall the priest say the prayer over the Raiment.

Master, Lord Jesus Christ our God, who hast adorned the heavens with the stars, and hast shewn forth the earth in the beauty of flowers bearing fruits of many kinds; who hast bestowed upon mankind heavenly things, and hast given unto them the enjoyments of the earth. Do thou now, O good one and lover of men, we beseech thee, bless these garments which lie before thee (*here he shall make the sign of the cross*) that they who shall wear them may be thy servants by the goodwill of thy goodness; garments of glory and salvation, garments of joy and gladness. And keep them pure in their soul and their body and their spirit. Let their life be spent in peace and happiness through the doing of righteousness. Bestow upon them the enjoyment of the things of heaven and the things of earth. May they be rich in the works of righteousness; their houses and store-chambers fill with all good things. May they be worthy to do thy will always. For thou art pitiful, great and righteous is thy mercy; to whom with thy good Father and the holy and life-giving Spirit consubstantial with thee, is due the glory. Now and always and for ever. *Amen.*

And let the singers sing thus,

With spiritual raiment Michael was clothed and with a girdle of pearls Michael was girt.

With raiment of temperance this bridegroom is clothed, and the crown of gladness is set upon his head.

As David the psalmist said, Glory and honour hast thou given for a crown upon him.

---

[1] For these two prayers (seen in Baptism, pp. 38 and 7 T. adds, and the Blessing.

Thou hast prevented him with the blessing of thy goodness, thou hast set upon him a crown of precious stones.

He asked of thee life, O Lord, and thou hast given him length of days. *Amen.*

THE THIRD PART, THE ORDER OF THE HONOURABLE CROWNING

NOTE.—*Know that the full Order of the Crowning is celebrated in the morning after the Order of Betrothal has been completed, as has been set forth above in the second part in this book. The parties shall be ready in their places, and the deacons shall sing something suitable from the proper hymns; and they shall be seated side by side, the bridegroom on the right hand side; and the priest shall proceed, when he has uncovered his head, and commence the beginning prayer, thus:*

Have mercy on us, *etc.*

Then the Prayer of Thanksgiving. Then he shall offer the Incense. And if so be that the man alone be a virgin and the woman a widow, or she only a virgin and the man a widower, the Order of the Crowning shall be used up to the end and conclusion, according to the fact of one of them being a virgin; namely, if the bride be a virgin and the bridegroom a widower, she of course remains by his side from the beginning of the prayer of the Betrothal.

And during the offering of the Incense the deacons shall sing

The censer of gold which contained the coal of fire and the incense of sweet savour.

Then shall be read this chapter from the Epistle of St. Paul to the Ephesians. (v. 22–vi. 3.)

Let the wives submit themselves unto their husbands as unto the Lord, *etc.*

Then let the deacons say the Trisagion, and after this the priest shall say the Preface of the Gospel, then the deacons shall sing the psalm, namely from Ps. xviii (*xix. 5*).

As a bridegroom coming forth from his bride-chamber he shall rejoice as a giant running his course.

Ps. cxxvii (*cxxviii*)

Thy wife shall be as a fruitful vine: upon the wall of thine house.

Thy children as olive branches: round about thy table.

Gospel according to Matthew. Chap. 20 (xix. 1-6).

And when Jesus had finished all these sayings, *etc.*

The singers shall make the response,

Ye whom the Holy Spirit hath attuned together as a lyre, bless God always.

In psalms and hymns and spiritual songs, day and night, with a heart that keeps not silence.

After this shall be said[1] *these prayers.*

Lord God Almighty, which art in heaven, God of our Fathers, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst make the heaven and the earth and the sea and all things that are therein, and didst adorn them in thy wisdom; we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst make man after thy likeness and thine image, and didst set him in the paradise of delight, we pray thee, O Lord, hear us and have mercy upon us.

---

[1] *Tuki, let the deacon say.*

Kyrie eleeson.

Thou who didst form woman from the rib of Adam, and didst give her unto him for an helpmeet for him, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst bless Abraham and Sarra, and didst unite her unto him as wife, and didst give unto him the rank of Patriarch, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst preserve Isaac, and didst join him to Rebecca, and didst save him from his enemies, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst bless Jacob, and didst join him unto Rachael as his wife, and didst make them heirs of the promise, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst exalt Joseph, and didst join him unto Asenath, and through him didst nourish all the land of Khemi[1] we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who didst deign in the latter days to be born of a woman, and didst give light to the race of men, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who wert present at the feast in Kana of Galilee, bless this union as thou didst bless that union, we pray thee, O Lord, hear us and have mercy upon us.

---

[1] i.e. Egypt.

Kyrie eleeson.

Thou who didst change the water into very wine by the power of thy Godhead, bless thy servants continually, and purify them through thy love for men, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

Thou who wert at Kana of Galilee and didst bless the feast there and didst change the water into very wine by the power of thy Godhead, bless and overshadow this feast of thy servants the son of *N.* and the daughter of *N.* in peace and unity and love keep them, we pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

O Doer of good and Merciful, great is thy goodness and thy mercifulness; O Lord, make us worthy to glorify thy goodness, O Lover of men. We pray thee, O Lord, hear us and have mercy upon us.

Kyrie eleeson.

The singers shall make the response,

Christ the Word of the Father, the only-begotten God, grant unto us thy peace which is full of all joys.

After this the priest shall say the Peace, and the Fathers, and the Congregations, and the Creed. Then say this prayer.

O God, who abidest for ever without beginning, to whose wisdom there is no bound, and to thy power no limit, who didst make man from the earth and didst fashion him; who didst give unto him woman from his rib, and didst join her unto him as an helpmeet for him, inasmuch as it did please thy Godhead and thy goodness that it is not good for man to be alone. Do thou now, our master, we beseech thee, join thy servants the son of *N.* and the daughter of *N.* that they may be joined to one another in one flesh. Let them enter into the law of happiness ; let them abide in sound doctrine. Bestow upon them living fruit of the womb, that they may have joy in good offspring and peaceful times. Make them ready in all good works in Christ Jesus our Lord. Through whom.

And let the singers make the response,

According as thou didst give it unto thine holy Apostles, so say unto us, My peace give I unto you.

Of the Mother of God,

The gate of the sunrise is Mary the virgin, the pure bride-chamber of the pure bridegroom.

THE SECOND PRAYER OF MARRIAGE

Let the priest say,

O Lord our God, the creator of all nature, who didst create man from the earth, and didst join unto him an help from the rib which thou didst take from him, and didst join them in union of marriage for the life and unfailing increase of the human race. And didst say unto them, Increase and multiply, fill the earth and have dominion over it. Do thou now, O Good One and Lover of men, bless the union of thy servants the son of *N.* and the daughter of *N.* ; bless these who are united to one another according to thy will. Let them increase according as thou didst bless our fore-fathers Abraham, Issac, and Jacob. Bless them like Abraham and Sarra, exalt them like Isaac and Rebecca. Let them increase, as thou didst make to increase Jacob and his seed. Give them glory as thou didst give glory to Joseph in Khemi. Grant them his purity, and make them to increase, as thou didst bless Elkana and Anna on whom thou didst bestow the faithful Samuel the prophet; and make them worthy of the message of thy holy archangel, like Zacharias and Elisabeth on whom thou didst bestow the greatest offspring among those born of women, John who became the fore-runner before thine only-begotten Son. Thou again, Master and Lord, didst bless Joachim and Anna, and didst fashion of them the prudent ark, Mary the Mother of God; and in her thine only-begotten Son took flesh, and came into the world. He blessed the feast of Kana of Galilee. Bless thy servants the son of *N.* and the daughter of *N.* who are united at this hour. Bestow upon them plenty, wisdom, and abundant health, that they may live in all godliness and piety, united in their body and their soul, that they may be worthy of the blessing which comes from thee, that they may glorify thy holy Name with thine only-begotten Son and the Holy Spirit, now and ever.

The priest shall make the response,

My peace which I received from the Father I leave with you now and for ever.

Of Mary the Mother of God,

All the kings of the earth walk in thy light, and the nations in thy splendour, O Mary the Mother of God.

Solomon calleth thee in the Song of songs My sister and My friend, My true city Jerusalem.

THE THIRD PRAYER OF MARRIAGE

The priest shall say,

O Lord our God, the Mighty, the Eternal, who didst bring life into being from that which was not, and didst vouchsafe existence by thy word, and didst thyself fashion man with thy spotless hand after thine image and likeness. Out of the one thou didst make the other, saying, it is not good for man to be alone; and didst bring a deep sleep upon Adam, and he slumbered; and thou didst take a rib out of his side, and didst fill its place with flesh instead, that for this cause a man should leave his father and his mother and should cleave unto his wife, and the two should be one flesh. That which God hath joined let not man put asunder. Thou who didst bless Abraham in Sarra, and Isaac in Rebecca, and Jacob in Elia (Leah) and Rachel, and dost sanctify all those who are married with a blessing, do thou now, our Master and Lord, look down upon thy servants the son of *N.* and the daughter of *N.* his helper; confirm their union; keep their bed pure; overshadow them and their home with thy invisible right hand. Save them from all envy and all treachery; keep them in oneness of heart and peace; bestow upon them joy and happiness, that they may present to thee, O living God, living fruit of the womb. Bless them as thou didst bless Abraham in Sarra, and Isaac in Rebecca, and Jacob in Elia and Rachel, those who did build the house of Israel. And in the name of our Lord Jesus Christ bless the men and the women who are in this place with us; through Him, our Lord and our God and our Saviour Jesus Christ. Through whom.

The singers shall make the response,

Forget not the covenant which thou didst establish with our fathers, Abraham and Isaac and Jacob Israel thy holy one. O angel of this day, who fliest on high with this hymn, remember us before the Lord, that he may forgive us our sins.

Of the Virgin Mary,

Thou art brighter than the sun, thou art the sunrise towards which the righteous look with joy and exultation.

THE PRAYER OF HUMILIATION

The priest shall say,

Bend thine ear, O Lord, and hear us sinners and unworthy. Confirm the union of thy servants the son of *N.* and the daughter of *N.* his helper. Save them from all evil. Let them live long with abundance of days, living in tranquillity and piety and patience and humility, blameless and without offence. Enlighten the eyes of their heart and their understanding unto the doing of thy will at all times; for thou art merciful; great is thy mercy towards all who cry to thee; and we offer up to thee glory and honour and worship now and ever.

The singers shall make the response,

May God bless us; we will bless his holy name always; his praise shall be continually in our mouth.

For blessed is the Father and the Son and the Holy Spirit, the perfect Trinity; we worship Him, we glorify Him.

THE PRAYER OVER THE OIL

Before he anoints them with it, the priest shall bless the oil, saying,

Master, Lord God the Almighty, Father of our Lord and our God and our Saviour Jesus Christ, who from the fruit of the sweet olive didst anoint priests and kings and prophets; we pray and beseech thee, O Lord, good Lover of men, with a blessing to bless this oil. May it be an oil of sanctification to thy servants, the son of *N.* and the daughter of *N.*

Amen.

A weapon of truth.

Amen.

And righteousness.

Amen.

An anointing of purification and incorruption.

Amen.

A light, and an unfading beauty.

Amen.

For rejoicing and true adornment.

Amen.

For might and safety and victory against all workings of the adversary.

Amen.

For renewal and salvation of their soul and their body and their spirit.

Amen.

For wealth and the fruit of good works.

Amen.

To the glory and honour of thy holy Name with thine only-begotten Son and the Holy life-giving Spirit consubstantial with thee, now and always.

While he anoints the Bridegroom the singers shall sing thus,

May this oil drive away demons, may this oil avail against evil spirits, may this oil be of the good spirits, may this oil avail against the assaults of the unclean spirits, through Jesus Christ the king of glory.

For blessed is the Father and the Son and the Holy Spirit, the perfect Trinity, we worship Him, we glorify Him.

And while he anoints the bride, the singers shall sing thus,

Thou hast anointed my head with oil, and thy cup inebriateth me like strong wine.

Thy mercy shall follow me all the days of my life.

All nations shall bless them saying, So be it.

Amen.

The Lord sent his angel; he took me away from my father's sheep, and he anointed me with the oil of his anointing.

My brethren are good and strong; they shall bless me; they shall say, So be it, So be it.

Amen.

For blessed.

THE PRAYER AFTER THEIR ANOINTING WITH BLESSED OIL

The priest shall say,

Lord God of hosts, infinite in thy mercies and boundless in thy goodness, receive our prayers; protect thy servants the son of *N.* and the daughter of *N.* Watch over their union; keep pure their bed; surround us and them with holy angels; send down upon us from thy glorious dwelling place the multitude of thy mercies; do away the multitude of our transgressions through thy goodness. And grant unto us that we may dwell in the mansions of thy saints in the kingdom of the heavens through thine only-begotten Son Jesus Christ our Lord. Through whom.

He shall take the Crowns and pray over them thus,

O Lord who art holy, who dost crown thy saints with crowns unfading, and dost unite into one the things of heaven and the things of earth; do thou now, O our Master bless these crowns which we have prepared to set upon thy servants. Let them be unto them a crown of glory and honour.

Amen.

A crown of blessing and salvation.

Amen.

A crown of joy and gladness.

Amen.

A crown of happiness and rejoicing.

Amen.

A crown of virtue and righteousness.

Amen.

A crown of wisdom and understanding.

Amen.

A crown of comfort and strength.

Amen.

Grant unto thy servants who shall wear them an angel of peace and the bond of love; save them from all foul thoughts and base desires; and deliver them from all evil burdens and all assaults of the devil. Let thy mercy be upon them. Hear the voice of their prayer. Set thy fear in their heart. Order their life that they may be without want unto old age. Make them to rejoice in the sight of sons and daughters, and those to whom they shall give birth bring thou up to be useful members of thy one only catholic apostolic holy Church, firm in the orthodox faith for ever. Guide them in the way of righteousness through the goodwill of thy good Father and the Holy Spirit. Now and ever.

Bind the crowns on them and say,

Set O Lord, upon thy servants a crown of grace invincible, a crown of high and great glory, a crown of good and insuperable faith, and bless all their works. For thou art the giver of all good things, O Christ our God; and glory and honour are due to thee with thy good Father and the Holy life-giving Spirit consubstantial with thee, now and ever.

Bind on the scarf[1] *or garment*[1] *upon them, and thou shalt thrice make the sign of the cross; so crown them.*

With[2] glory and honour, O Father. *Amen.*
Bless them, O only-begotten Son. *Amen.*
Sanctify them, O Holy Spirit. *Amen.*

And let the singers answer, saying,

Worthy, worthy, worthy, is the bridegroom and his helper.

Then shall be said this hymn to the tone Adam.

Crowns unfading
The Lord hath set
Upon this bridegroom
Of Jesus Christ.

Shine, shine
O bridegroom
And thy true bride
Who shares thy happy state.

Take the joy
And the gift of God
Which Christ our God
Hath given to thee.

Go in joy
To thy bride-chamber
Which is adorned
In divers ways.

---

[1] These two words refer to the same thing, the scarf-like vesture that is put over the head before the crown is set on. See the rubric on p. 59.

[2] This form is in Arabic. In Tuki a form of it probably more ancient is sung by the choir during the crowning. 'With glory and honour crown him (or them). The Father blesses, the Son crowns, the Holy Spirit sanctifies him (or them).' Thus far in Greek. It goes on in Coptic 'Worthy, worthy, worthy, is the bridegroom and his helper.'

Then shall be said, Our Father. *And let the priest make the sign of the Holy Cross upon the head of the bridegroom and bride. And he shall say,*

He who blessed our father Adam, and Noah, and Abraham, and Moses in the land of Madiam, blesseth thee, O bridegroom and thy helper.

He who blessed Isaac the beloved, and Abel the first righteous man, and Solomon, and his father David, blesseth thee, O bridegroom and thy helper.

He who blessed our father Jacob Israel, and Esau, and the righteous Job, blesseth thee, O bridegroom and thy helper.

Then shall he sign the bride and say,

He who blessed our father Adam and Eva, and Abraham and Sarra, and Isaac and Rebecca, blesseth this union.

He who blessed Joseph Israel in Lia, and Anna the mother of Samuel, blesseth this union.

He who blessed Joseph and Aseneth, and Zacharias and Elisabeth, and Mary the mother-bride, and all the blessed women, blesseth this union.

Exhortation which shall be read over the bridegroom after the blessed Crowning.

(*Here follows a long admonition or address in Arabic broken up by Responses, as follows.*)

And let the singers make the response,

The cherubim worship Him, The seraphim glorify Him, crying out and saying, Holy art thou, Holy art thou.

Holy art thou, O Lord, in the thousands, glorified in the tens of thousands. Thou art an incense, O our Saviour, for thou didst come and didst redeem us. Have mercy upon us.

And let the priest proceed with the reading . . . (address).

And let the singers make the response,

My peace which I received from my Father I leave with you, now and for ever.

And let the priest proceed with the reading . . . (address continued).

The singers shall say,

O King of peace, grant us thy peace. Bestow upon us thy peace. Forgive us our sins.

And let the priest proceed with the reading . . . (address continued).

And let the singers say,

Hear, my daughter, behold, give ear, forget thy people and thy father's house; for the king desireth thy beauty, for he is thy lord.

Hear, O bride, and understand, and give ear, for the bridegroom desireth thy goodness, for he is the bridegroom and worthy to be heard.

And let the priest proceed with the reading . . . (address continued).

The singers shall say,

O King of peace, grant us thy peace. Bestow upon us thy peace. Forgive us our sins.

And let the priest proceed with the reading, saying . . . (address continued).

And let the singers sing, saying,

The hour of blessing is this, the hour of the choice incense; now we praise our Saviour the good lover of man.

And let the priest say . . . (address continued).

Then shall be said, Our Father which art in heaven. *And let the priest say the blessing.*

And the choir shall sing this Canon.

Hail enlightening bride, Mother of the Giver of light, thou who didst receive the word who dwelt in thy womb.
Hail thou that art more glorious than the cherubim, hail, thou that didst bear the Saviour of our souls.
Glory be to the Father and to the Son and to the Holy Ghost now.

THE FOURTH PART

The Order of prayer for the second marriage of widows.

After the priest has enquired carefully concerning the circumstances of those seeking marriage, and if it appear clear to him that there is no lawful impediment prohibiting their union, then let him begin the prayers as is customary, and let him say the Prayer of Thanksgiving, then let him offer the Incense, and let the deacons say, Our Father, *and Psalm l (li), and let them sing what is proper before the Apostle, and then let him read this passage from the Apostle Paul to the Hebrews, Chap. xiii.* (1–5).

But if they wish let him read this passage from I Corinthians, (vii. 7–9).

Then shall be said the Trisagion and the Prayer of the Gospel and from the psalm (cxxviii, 3, 4).

Thy wife shall be as a fruitful vine : upon the wall of thine house.
Thy children like the olive branches : round about thy table.

Passage from the Gospel of John (iii, 27–29).

THE RESPONSE TO THE GOSPEL

For lo, thy joy is fulfilled and thy exultation, O John the prophet, the kinsman of Emmanuel.

Then let the priest say the Peace, and the Fathers, and the Congregations, and the Creed, and this prayer,

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, who didst form man from the earth, and didst give him an help meet for him, and didst make her out of him that she might be unto him a wife and companionship and help, that she might bear sons and daughters and an increase of the human race. And Paul, too, the apostle of thine Only-begotten Son Jesus Christ, commandeth, saying, Them that are unmarried and widows, it is good for them to abide even as I am, but if they cannot contain, let them marry, for it is better for them to marry than to burn. Therefore we pray and beseech thy goodness, O Lover of men, for thy servants the son of *N*. and the daughter of *N*., who are united in this hour, hoping in thy grace. Now again, our Master and our Redeemer, bestow upon them absolution and forgiveness; shield them with thy right hand; save them from all envy; keep them in oneness of heart; grant them joy and happiness for many tranquil years and seasons in peace and joy and righteousness. Bless them as thou didst bless Jacob and Elia and Rachel, and as thou didst bless Elkana and Anna and Phenna; preserve them from all evil. And bless the men and women who are here with us, and their dwellings, and me too cleanse from all alien defilements, and absolve me from them that are mine own. For thou art merciful, great are thy mercies towards them that cry to thee. And to thee we offer up glory and honour and worship with thine Only-begotten Son Jesus Christ our Lord and the Holy life-giving Spirit, now and ever.

Then shall be said,

Our Father which art in heaven,

And the Absolution, and let them be anointed with oil which the priest has blessed. And the blessing shall be said.

Then let the priest read this admonition to the twice-married.

(Here follows an admonition in Arabic.)

END OF THE SERVICE AFTER THE GREAT CROWNING

Order of the Removal of the Crown from the head of the Bridegroom on the night after the Crowning (known as the Tajlisa); namely, when the Bridegroom and his Bride have been Crowned at a certain time, and have so remained till the next day ; and they desire before entering into their chamber, that the ceremony of the Tajlisa should be performed. The priests and deacons shall be brought, and shall come with the Bridegroom and his Bride with the proper Anthem to the place prepared for the Ceremony. And after the Bridegroom and Bride are seated before the Gospel and the Crosses, which shall be surrounded with lights about them, let the Service proceed as follows:

The priest shall say the Lord's Prayer, and the Prayer of Thanksgiving, and shall offer The Incense according to the custom, and the deacons shall sing what is proper before the reading of the Epistle.

Then shall be read this passage from the First Epistle of St. Paul to Timothy.

I Tim. (4. 9-15)

Faithful is the saying, and worthy of all acceptation by us, *etc.*

The Trisagion shall be said and the Prayer of the Gospel.

Psalm cxxvii (cxxviii. 3,4)

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Verse

The children like the olive-branches : round about thy table.

GOSPEL ACCORDING TO JOHN i (14-17).

And the Word was made flesh, and dwelt among us, etc.

Then[1] *shall be sung this Song of praise. First it shall all be sung in Coptic, then it shall be interpreted in Arabic wholly.*

Sing unto the Lord with a new song, with a psalm and hymns, for the blessed brother, the Bridegroom and his helper.

And the hymn to a joyful chant, singing thus,

Rejoice[2] and praise the Lord, O Bridegroom and his Bride, and let us say with the singers thus.
May our Lord Jesus Christ
Grant thee to see the good things of Jerusalem the city of our God.

Worthy.[3]

---

[1] T. has : The hymn Adam shall be sung to the Bridegroom in procession to the tune of The Branches. He adds a second verse ; And let us verily with a voice of gladness rejoice and be glad in the Lord, O Bridegroom and his help. Let us say with David the Psalmist, May Jesus Christ cause them to see the good things of Jerusalem the city of the Lord.

[2] The whole of this hymn is in Arabic.

[3] This response is in Coptic. Apparently in full it runs (as in Tuki) 'Worthy, worthy, worthy, O Bridegroom and his help.'

Come, O spiritual fathers and honourable and Christian brethren, Let us give praise in this blessed hour by reason of this rejoicing wherewith we praise our God for this dear beloved brother, for the Christian Bridegroom *N.* and his blessed Bride *N.*, on whom has come the voice of the divine blessing that issued forth to our father Adam and our mother Eve, saying, Increase and multiply, and fill the earth, and have dominion over it. These on whom hath followed the blessing which was given to our father Noah, for whose sake the world escaped, and men were renewed a second time.

Worthy.

These to whom has come the blessing of our father Abraham the Friend, the Father of fathers, to whom it was granted to see the face of the heavenly Divinity, and to entertain in his dwelling Him of whom spake the mouths of his holy and glorious prophets, in the form of three men journeying, and heard the sound of the joyful promise saying unto him, In thy seed shall all the families of the earth be blessed. And his seed increased and became as the stars of heaven and the sand which is upon the seashore.

These who are clothed with the blessing of our father Isaac, who was the example and type of our Saviour, the true pure sacrifice, whereby the race of Adam is redeemed ; and the Lord his God freed him from all his enemies, and he became the father of the illustrious Israel.

Worthy.

These to whom is doubled the blessing of our father Jacob Israel, who was found worthy that to him should be granted the vision of God, and that to his seed should belong the Son the Word, for whom the prophets and wise men should hope; and from the Lord it came to pass that he should see his beloved son after his great despair, who gave him the light of his eyes again.

These to whom belongs the blessing of father Joseph the truthful, whom for his perfect purity the Lord delivered from the snares of crime, and freed from the vindictiveness of his enemies, and filled with wisdom and understanding, and set him over the kingdom of the Egyptians, and blessed his seed as he had blessed his forefathers.

Worthy.

Even as the prophet the Psalmist praises the man who fears the Lord, that walks in his way, thus, saying, Thou shalt eat the fruit of thy labours; O well is thee, and happy shalt thou be. Thy wife shall be as a fruitful vine on the walls of thine house; thy children like the olive-branches round about thy table. Lo, thus shall the man be blessed that feareth the Lord.

So rejoice and give praise, O beloved brother, the blessed Bridegroom and his blessed Bride, in that you have entered into happiness and joy, and are adorned with spiritual heavenly raiment in the Sacrament of the great Crowning, and the grace of the Holy Spirit has been shed on you, from whom comes the exalted gift; and you are as one new man in the mystery of the bond of pure and glorious marriage. And to you is due felicitation and songs of joy and the sound of rejoicing.

Worthy.

Rejoice then, in this happiness which God hath given you, and receive with thanksgiving and honour this dignity which is bestowed upon you of the most High, that he should crown you with crowns of honour and glory ; A crown great and noble, a crown adorned and pleasant, a crown rich and joyous, a crown good and seemly. And thus we double your joy with the voice of rejoicing and happiness.

Worthy.

And we beseech our great Lord and our Advocate, our God and our King Jesus Christ, to guard thee O beloved brother, and thy blessed bride, with his outstretched right hand, and cover you with his rich favours and copious blessings ; and to make you like the blessed plant, bearing fruits, flourishing greatly. And that your seed may be as the bright stars, filled with bright light and shining splendour. And that he gather together a band of sons for the Orthodox church, in love and spiritual fellowship. And that he increase them with good increase, and give them great prosperity and good fortune and true unity. And that he may make the hearts of our rulers and governors favourable to our congregations ; and guard us from the hidden and open wiles of the enemy ; and preserve us from the calamity of error and going astray ; and confirm us on the foundations of the true Faith ; and cause us to dwell in peace, and in tranquil and eternal glory with the good father Abraham. Through the intercession of the Lady, the pure Virgin, and the prayers of the saints who are near him. To him be honour and glory with the good father and the Holy Spirit, now and ever, and to the age of the ages. Amen.

Then let the singers make the proper Response. Then the priest shall proceed with the three Prefaces, namely, The Peace, and the Fathers and the Congregations ; then he shall recite the Creed, and at the end of it let the priest say this prayer ;

God of our fathers, the Father of our Lord and our God and our Saviour Jesus Christ, Thou who, O our Master, Lord and Lover of men, by thy mighty and exalted arm hast protected thy servants the Son of *N.*, and the Daughter of *N.*; we pray thee, our Master, watch over them and their friends, for they have bowed their heads to thee in fear and faith and all peace; and all things pleasing to thee and all mercies confirm in them. Let thy blessing and thy mercy abide continually in their house, and keep them walking according to thy good pleasure, and as becomes women. Accept them, called to the worship of God; that both in this and again in all things thy great and all-holy, and blessed and glorious name may be glorified and blessed and exalted, Father, Son, and Holy Spirit; now and ever.

After this shall be said,

Our Father which art in heaven.

And the priest shall say the Absolution *and* the Blessing, *and shall remove the crowns from their heads.*

The Lections which are read in the Liturgies of the Crowning when they occur on a day other than Sunday or Feastdays.

THE APOSTLE FROM THE EPHESIANS. (iv. 1–7)

I therefore, the prisoner of the Lord, beseech you that ye walk worthy, *etc.*

CATHOLIC EPISTLE OF PETER i. 5 (iii. 5–9)

For after this manner in the old time the holy women, *etc.*

THE ACTS (iv. 32–35)

And the multitudes that believed were of one heart, *etc.*

The Trisagion shall be said, and the Prayer of the Gospel, and Psalm iii (xxi. 1, 2)

The king shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Thou hast given him his soul's desire: and hast not denied him the request of his lips.

Chapter from the Gospel of John (ii. 1–11)

And the third day there was a marriage in Kana of Galilee ; *etc.*

The Response after it,

Six waterpots of water into choice wine thou didst change by thy great glory at the marriage of Kana of Galilee.

THE OFFICE OF THE ANOINTING OF THE SICK

PRAYERS OF THE HOLY ANOINTING

Seven priests shall assemble; and if this number of priests be not easily found, then one priest or two shall pray. And there shall be set in the midst a lampstand holding seven lamps unlit. And as often as the priest shall begin a prayer, a lamp shall be lit till the end of the seven prayers. And the sick man, before his reception of this anointing, must make confession of his sins, as is required (in Jac. c. v. vv. 14–16).

Then

Let the first priest light the first lamp and say the first prayer.

And before this he shall begin, saying, Have mercy, *etc. Then the congregation shall say Our Father etc. And the priest shall say the Prayer of Thanksgiving,* Let us give thanks, *to the end of it. Then he shall say Psalm 1 (li),* Have mercy upon me O God, *and the Preface for the sick.*

Again let us beseech God the Almighty, the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O Lover of men, remember, O Lord, them that are sick of thy people.

The deacon says,

Pray for our fathers and our brethren who are sick of any illness, whether here or elsewhere, that Christ our God grant us and them safety and healing, and that he forgive us our sins.

Then the deacon shall say,

Let us beseech the Lord.

Then shall the priest say this prayer,[1]

Thou didst give grace, O merciful One, into the hands of thy pure apostles, O Lover of men, that they might heal by thy holy anointing all scourges and all diseases of all that come to thee and to thy gift in faith. Now therefore cleanse us with thy right hand from all sickness, and of thy goodness make us worthy of thine unending joy. And sign those who come to thee in faith, that there may be to them deliverance and recovery from disease spiritual and bodily, after thy priests have anointed them, as thou didst command by the mouth of James thy disciple.

Thou, O Lord, from the beginning didst declare by the branch of olive that the flood was passed; so by thy holy anointing and by thy name, O merciful One and pitiful, heal this thy servant *N.* who believeth in thy name. Through the intercession of the virgin mother of salvation.

Kyrie eleeson.

O thou who didst bid the sick to summon the elders of the church, the ministers of thy Godhead, and that they should anoint them with holy oil, that they should be healed. Save, O good One, thy servant *N.* by this holy anointing. Through the intercession of the virgin mother of salvation.

Kyrie.

O merciful One and compassionate, who when the woman that was an harlot turned to thee after she had repented, and anointed thy feet with perfume, and washed them with the tears of her repentance, didst have mercy upon her, and didst forgive her sins; so shew mercy on thy servant *N.* Through the intercession of the virgin mother of salvation.

---

[1] It is in Arabic.

Kyrie.

Heal, O Lord, our souls and our bodies by thy divine signing and thine exalted hand, for thou art the Lord of us all. Through the intercession of the virgin mother of salvation.

Kyrie.

O Saviour and Lover of men, thou didst give grace to prophets and kings and high-priests. So effect by this divine oil healing to them that are anointed therefrom. And protect them from all assaults of the devil, and look upon them with the countenance of thy mercy, and bless them with the eye of thy goodness, and stretch out the hand of thy power; and grant thy servant *N.*, and those who are present with him, healing of soul and body. Through the intercession of the virgin mother of salvation.

Kyrie.

O Physician of the sick, and pardoner of sins, who deliverest from distress all those that come to thee; O safe harbour from the tossings of the waves and their turmoil; Shew mercy upon them that are oppressed by diseases, and preserve them from evil death. And fulfil the prayer of thy priests for thy servant *N*; and send upon him from on high the rain of thy mercy, and wash away his impurities, and sprinkle the oil and wine of thy healing upon his wounds. That we may praise thee, O only excellent, saying, Bless ye the Lord all ye works of the Lord. Through the intercession of the virgin mother of salvation; her whom we praise, saying, Blessed art thou among women, and blessed is the fruit of thy womb. Now and ever and to the age of the ages. *Amen.*

Then the priest shall say,[1]

A light is God
Who dwelleth in light ;
Angels of light
Praise him.

The light arose
Through Mary ;
Elisabeth bore
The fore-runner.

The Holy Ghost
Inspired David,
Arise, sing,
For the light hath arisen.

David arose
The holy Psalmist ;
He took
His spiritual lyre.

He went into the church
The house of the angels ;
He praised, he hymned
The holy Trinity.

For in thy light
O Lord we shall see light ;
May thy mercy come
On them that know thee.

The true light
That lighteneth
Every man
That cometh into the world.

Thou didst come into the world
Through thy love of man
All creation
Rejoiced at thy coming.

Thou didst save Adam
From the deception
Thou didst deliver Eve
In the pains of death

---

[1] The Hymn occurs in the Monday Theotokia.

Thou hast given unto us the spirit
Of sonship ;
We bless thee
With thine angels.

Blessed art thou in truth.

The priest shall sign the lamp with the sign of the cross.

Then he shall say,

For the peace which is above let us beseech the Lord.

Kyrie.

For the sanctification of this oil let us beseech the Lord.

Kyrie.

For the sanctification of this house and the inhabitants thereof let us beseech the Lord.

Kyrie.

For the sanctification of our fathers and christian brethren let us beseech the Lord.

Kyrie.

For the blessing of this oil and its sanctification let us beseech the Lord.

Kyrie.

For thy servant *N.* let us beseech the Lord.

Kyrie.

O Lord, the merciful and compassionate, shew forth thy mercy upon every one, and manifest thy power in the deliverance of them that come in faith to the anointing of thy priests, and heal them by thy grace. And all them that fall into pain deliver from the arrows of the enemy, and from affliction of mind and suffering of body, and all other hateful things, hidden and open. Through the intercession of the Mother of God, and the supplications of the angels, and the blood of the martyrs, and the prayers of the saints and high-priests, and the army of martyrs, and all the christian people, we beseech thee, O Lord, for thy servant *N.*, that thou bestow upon him the grace of thy Holy Spirit, and cleanse him from all his sins, and forgive him all his transgressions, and deliver him and save him from all adversity; and deliver us all from evil.

Amen.

Then shall he say this prayer secretly over the oil.

O Lord the merciful, the healer of affliction of our souls and our bodies; sanctify this oil, that it may become a means of healing to all those who are anointed therewith from the pollutions of the soul and the sufferings of the body, that in this also thy name may be glorified, *etc.*

And then he shall say,

For to thee belongs the glory and salvation; and to thee we offer up glory, Father, Son, and Holy Spirit, now and ever.

The deacon shall say,

THE CATHOLIC EPISTLE OF JAMES, V. 10–20

Take example, my brethren, from the suffering affliction and the patience of the prophets, *etc.*

Then shall the people say the Trisagon, and the priest shall say the Prayer of the Gospel.

And the deacon shall say,

Psalm v. (2, 1.)

Have mercy upon me, O Lord, for I am weak. O Lord, heal me for my bones are vexed.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure. Alleluia.

GOSPEL ACCORDING TO JOHN, V. 1–17

After this there was a feast of the Jews, and Jesus went up to Jerusalem, *etc.*

The priest shall say the three prefaces of the Peace, the Fathers, and the Congregations and the Creed and this prayer.

Master, Lord Jesus Christ, King of the ages, who broughtest all things into existence out of nothing, visible and invisible. Who camest of thine own will and thy great mercy according to the dispensation, to save us from the death of sin and the victories of the adversary; thou doer of good with alacrity, the patient in sufferings; who dost shew much care for the good; remember, O Lord, thy mercies, and turn not away from us thy gracious countenance, who have been called by thy goodness; but give ear to our prayer and to the poor supplications of us thy sinful servants, and give healings to thy servant *N.* who hath fled under the shadow of thy wings, for thou art a Lover of men; and forgive him those things which are against him, which he hath committed during all his life; and forgive him his transgressions which he hath committed, willingly or unwillingly, whether of his own motion, or that of any other; whether in thought or in deed against thy good pleasure. As thou didst forgive, O our Master, the debtor the talents which he owed thee, forgive this thy servant those things which are against him, and pardon him all his transgressions. And as thou didst cleanse the leper by thy word, and didst take away the leprosy from his body according to thy will; so again take away the sickness from the body of this thy servant, and sanctify him. Thou who didst heal the daughter of the woman of Canaan at once at her mother's prayers, so again at the prayers of thy priests, even of us who do not presume to have confidence as of our selves, but in thy grace towards us, deliver this thy servant from all assaults and all the works of the devil. Thou didst raise up the son of the widow, and the daughter of the ruler from death, and didst command them to rise up; and didst raise up Lazarus after he had been dead four days from Amenti by the authority of thy Godhead; raise up this thy servant from the death of sin, and if thou bid him to rise again, give unto him help and assistance that he may please thee in his living all the days of his life. And if thou bid his soul be taken, grant that by the hands of angels of light he may have power that will save him from the demons of darkness. Translate him into the paradise of joy, that he may be with all the saints; through thy blood which was shed for our salvation, and with which thou didst buy us; for thou art the hope of thy servants. Through the intercessions of the virgin Mother of God, and the prayer of all the saints; for glory and honour and worship are due to the Father and the Son and the Holy Ghost, now and always, *etc.*

The first prayer is ended in the peace of the Lord. Amen.

THE SECOND PRAYER

Let the second priest light the second lamp and say the second prayer.

First this; he shall say the Preface of them that are travelling.

Then the deacon shall say,

THE APOSTLE TO THE ROMANS, XV. 1–7

We then that are strong ought to bear the infirmities of the weak, (*etc.*).

The Trisagion shall be said and the Preface of the Gospel. And the deacon shall say,

Ps. ci. (cii.)

Hear my prayer, O Lord: and let my crying come unto thee.

In the day that I shall cry unto thee: haste thee and hear me. Alleluia.

THE GOSPEL ACCORDING TO LUKE, XIX. 1–10

And he entered and passed through Jericho. And, behold, there was a man called Zacchaeus (*etc.*).

Then the priest shall say this prayer.

O Lord, the Merciful and Lover of men, who receivest them that are penitent; who knowest that the thought of man turneth to evil because of his littleness; who desireth not the death of the sinner but that he should turn and live. Who wast made man for the salvation of men. Who didst say, I came not to call the righteous, but sinners to repentance. Who didst seek after the sheep that had gone astray, and the piece of silver that was lost, and didst find them. Who didst say, Him that cometh unto me I will not cast out. Who didst forgive the harlot after she had repented; and likewise the lame man, thou didst grant him forgiveness of his sins, and healing of his body. Thou didst say, There is joy in heaven over one sinner that repenteth. Again thou didst say, However[1] oft thou fallest, rise, and thou shalt be saved. Look O merciful One, from thy holy place on high, and abide in thy servant *N.*, who confesses his transgressions; who cometh to thee in faith and hope; and forgive him his iniquities, whether in deed or word or thought. Cleanse him from all sins, and keep him the rest of his life walking in thy commandments; that he may not again make the enemy to rejoice; whereby he shall glorify thy holy name. And to thee is due glory and might and worship. Now and ever, *etc.*

---

[1] I do not know of the occurrence of this saying anywhere else.

The second prayer is finished in the peace of the Lord. Amen.

THE THIRD PRAYER

Let the third priest light the third lamp and say the third prayer.

First he shall say the Prefaces of the weather, the waters, and the crops.

Then the deacon shall say,

The Apostle to the Corinthians I. xii. 28–31 and xiii. 1–8.

And those whom God hath set in the church, first apostles, *etc.*

The Trisagion shall be said, and the Preface of the Gospel. And the deacon shall say,

Psalm xxxvii (xxxviii. 1, 2).

O Lord, put me not to rebuke in thine anger: neither chasten me in thy displeasure.

For thine arrows stick fast in me: and thy hand is heavy upon me.

GOSPEL ACCORDING TO MATTHEW, x. 1–8.

And when he had called his twelve disciples, he gave them power against unclean spirits, *etc.*

Then the priest shall say this prayer.

Blessed art thou, O Lord the Holy One, the physician of our souls. By thy stripes we are healed, O good Shepherd, who seekest the sheep that is lost; who givest consolation to the faint-hearted. Who didst heal the mother-in-law of Peter in her grievous fever; and the issue of her who suffered from her long-standing disease; who didst deliver the daughter of the woman of Canaan from the unclean spirit; who didst forgive the debtor that which he owed; who didst forgive the harlot, and the lame man; who didst justify the publican; who didst accept the confession of the thief at the end of his life, and didst bestow paradise upon him; who takest away the sin of the world; who wast nailed to the Cross of thine own will. We pray and beseech thee, and call upon thee and cry unto thee to forgive the son of *N.*, and us also thy servants, all our iniquities, eternal and not eternal,[1] whether in knowledge or ignorance, those of night and those of day, which have come forth from ourselves, and which have come upon us through others, those of open perception and those of hidden deliberation, those from the motions of the soul and of the body. For thou art a good God and Lover of men; cleanse all our transgressions, and guide us and help us that we may walk in the ways of eternal life and not the way of eternal death. Yea, O Lord, pardon thy servant *N.*, all his transgressions, and fill him with thy blessing, and direct his hands to do thy commandments. Guide his feet into the path of health; fence his members and his thoughts with thy power. Thou, O Lord, didst say unto us through thy holy Apostles.

---

[1] These two words are Greek. The Arabic version has 'personal and impersonal'.

Whomsoever ye shall bind on earth shall be bound in heaven, and whomsoever ye shall loose on earth shall be loosed in heaven. And again thou didst say, Whosesoever sins ye shall remit, they are remitted unto them. Even as thou didst hear Hezekiah in the affliction of his soul in the hour of his death, and wast not deaf to his prayers; so again hear me the least of thy sevants in this hour, and have mercy on thy servant *N.*, and if his sins be many, command their forgiveness unto seventy times seven. And we offer thanksgiving for thy mercies and thy greatness, and glory unto thee and thy good Father without beginning, and thy Holy life-giving Spirit. Now and ever, and unto the age of all the ages. *Amen.*

The third prayer is ended in the peace of the Lord. Amen.

THE FOURTH PRAYER

Let the fourth priest light the fourth lamp and say the fourth prayer.

First this; he shall say the preface of the King.

Remember, O Lord, the King of our land thy servant; preserve him in peace and righteousness and strength; let the barbarians and the nations that delight in wars be subjected unto him. Increase the well-being of us all. Speak in his heart for the peace of thy one only catholic apostolic Church. Grant unto him to think upon peaceful times in thy Holy name that we too may live a quiet and tranquil life, and may be found dwelling in all godliness and all piety towards thee.

Then the deacon shall say,

THE APOSTLE TO THE ROMANS, VIII. 14–28.

For as many as walk in the Spirit of God, they are the sons of God, *etc.*

Then shall be said the Trisagion and the prayer of the Gospel. And the deacon shall say,

Psalm l (li) l, 2.

Have mercy upon me, O God, after thy great mercy: and according to the multitude of thy mercies do away with mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin. Alleluia.

THE GOSPEL ACCORDING TO LUKE x. 1–9

After these things the Lord appointed seventy others also, *etc.*

Then the priest shall say this prayer,

O Lord, the teacher and the healer, who dost raise the poor from the ground, and dost lift up the beggar from the dung; the father of orphans; the judge of widows; the harbour of them that are storm-bound; the physician of the afflicted. Who dost bear our sicknesses, and take away our[1] sicknesses, and take away our[1] iniquities; who art [near][2] to help; the merciful in chastisements. Who didst breathe in the face of thy disciples, and didst say unto them, Receive the Holy Ghost. Whosesoever sins ye shall remit they are remitted unto them. Thou dost receive the repentance of sinners, who dost heal from sicknesses through thy poor servant and the prayer of my unworthiness who have been called by thy grace to the priesthood in thy holy place; who am worthy through thy grace of the ministry of thy holy mysteries, and to offer prayers and sacrifices for the remission of the sins of thy people, and a mediator to bring nigh thy reasonable sheep to thee. O Good Shepherd, receive my prayer for thy servant *N.;* send unto him healing speedily, and forgive him his iniquities; and give health to his whole body and all his members and his soul from all diseases; and relieve him from his bodily pains. Make his necessities to pass away, O Thou in whom we hope, and in none other but thee, according as thou didst show the two disciples of John, saying, Go, show John all things which ye see and hear, that the blind see, and the deaf hear, the lame walk, the sick are healed, the lepers are cleansed, the dead are raised up; the poor have the gospel preached unto them. Blessed is he who shall not be offended in me. We are not offended through the power of thy Godhead, O Christ the only-begotten Son of God, the Lamb of God that takest away the sin of the world. Remember thy mercies and thy pity that have been from the beginning; that the heart of man turneth to that which is evil from his infancy, that no man is found without sin, though his life be but one day upon the earth. If thou, O Lord, regardest iniquity, O Lord, who shall abide it? For forgiveness is from thee. If thou condemn, who shall find excuse? For every mouth is closed, and will not be able to speak. O Lord, remember not the sins of my ignorance, O Refuge of them that repent, the Hope of the hopeless, the Rest of them that labour. And we offer unto thee glory and honour and worship, with thy good Father and the Holy Spirit. Now and ever.

---

[1] These words are omitted in the Arabic version, and are, I think, an error in the Coptic Text.

[2] This word is supplied from the Arabic—a word has probably been omitted from the Coptic.

The fourth prayer is finished in the peace of the Lord. Amen.

THE FIFTH PRAYER

Let the fifth priest light the fifth lamp and say the fifth prayer.

First this. The priest shall say the Preface of the Departed.

The souls.

Then the deacon shall say,

THE APOSTLE TO THE GALATIANS, ii. 16–20

Knowing that man is not justified by the works of the law, *etc.*

Then shall be said the Trisagion, and the Prayer of the Gospel. And the deacon shall say,

Psalm cxli (cxlii. 9)

Bring my soul out of prison, that I may give thanks unto thy name, O Lord: the righteous resort unto my company until thou reward me.

Alleluia.

THE GOSPEL ACCORDING TO JOHN XIV. 1–19

Let not your heart be troubled, *etc.*

Then the priest shall say this prayer,

We thank thee, O Lord God of hosts, for all things that thou hast done, for thou in thy mercy dost order our life. Thou art the teacher, thou art the healer. Heal thy servant *N.* from his diseases, and cleanse him from all evil, that he may rise up whole, and himself praise thy mercy, and give glory to thee with thy people in thy Church all the days of his life. Through the grace, *etc.*

The fifth prayer is ended in the peace of the Lord. Amen.

THE SIXTH PRAYER

Let the sixth priest light the sixth lamp and say the sixth prayer.

First this. He shall say the Preface of the Offerings.

Then the deacon shall say:

THE APOSTLE TO THE COLOSSIANS, iii. 12–17

Put on therefore, as the elect of God, holy and beloved, *etc.*

He shall say the Trisagion and the prayer of the Gospel.

And the deacon shall say,

Psalm iv (1)

When I called the God of my righteousness heard me; when I was in trouble thou didst set me at liberty : have mercy upon me, O Lord, and hearken unto my prayer.

THE GOSPEL ACCORDING TO LUKE, vii. 36–50

And one of the Pharisees desired him that he would eat with him (*etc.*)

Then the priest shall say this prayer,

O God of souls and bodies, Lord of hosts, God of all consolation, King of all kings, who hearest all who cry unto thee for help; we thy servants pray and beseech thee to remember thy servant *N.* in thy great mercy; visit him with thy salvation ; take from him all diseases; raise him up from his bed of sickness. Bestow him upon thy church, cleansed in body, soul, and spirit ; raise him up that he may give glory through the love of man of thy only-begotten Son. Who art blessed with Him and the Holy life-giving Spirit consubstantial with thee. Now and ever.

The sixth prayer is finished in the peace of the Lord. Amen.

THE SEVENTH PRAYER

Let the seventh priest light the seventh lamp, and say the seventh prayer.

First he shall say the Preface of the Catechumens, as follows:—

Again let us pray God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, O Lover of men; remember, O Lord, the catechumens of thy people: stablish them in the faith in thee.

Then the deacon shall say this bidding,

Pray for the catechumens of our people. Stablish them in the orthodox faith till their last breath; that he forgive us our sins.

People. Kyrie eleeson.

And the priest shall finish the rest of the Preface, as follows:—

All traces of idolatry cast out of their heart. Thy law, thy fear, thy commandments, thy truth, thy holy ordinances stablish in their hearts. Grant unto them that they may know the certainty of the words with which they have been instructed. At the time appointed may they be worthy of the laver of the new birth, and remission of their sins. Prepare them as a temple of thy holy Spirit. Through the grace.

Then the deacon shall say,

THE APOSTLE TO THE EPHESIANS, vi. 10–18

Finally, my brethren, be strong in the Lord, *etc.*

Then shall be said the Trisagion, and the Prayer of the Gospel.

And the deacon shall say,

Psalm xxiv. (xxv. 17, 19.)

Look upon mine adversity and my misery: and forgive me all my sins.

O keep my soul and deliver me: let me not be confounded, for I have put my trust in thee.

Alleluia.

THE GOSPEL ACCORDING TO MATTHEW VI. 14–18.

For if ye forgive men their trespasses, *etc.*

Then the priest shall say this prayer,

And again let us pray thee, O Lord God of hosts, the Merciful, the Almighty, that thou look upon thy servant *N.*, and raise him up from his bed of sickness and his couch of suffering, as thou didst raise up the mother-in-law of Simon in a moment from her grievous fever. Bestow him upon thy church; that he may glorify thy holy name, Father and Son and Holy Spirit; now and ever.

ANOTHER PRAYER

O Lord, the Merciful and Manifold in mercy, who desirest not the death of the sinner, but rather that he should be converted and live; who layest not the hand of me, a sinner, upon the head of him that cometh to thee, praying for remission of his sins through us thy priests; but by a mighty hand of the Gospel we pray thee, O Lover of men, O Lord the long-suffering; who didst receive the repentance of David through thy prophet Nathan; who didst receive the repentance of Manasses; O our Saviour, receive the repentance of thy servant *N.*, according to thy commandments, O Lover of men, by the mediation of thy priests. Bid thou remission unto seventy times seven, and the measure of thy mercy according to the measure of thy might. To thee is due glory, Father, Son, and Holy Spirit. Now and ever, *etc.*

ANOTHER PRAYER

O God, the good Father, the physician of our bodies and our souls ; who didst send thine only-begotton Son Jesus Christ to heal all sicknesses, and to save from death. Heal thy servant *N.* from his bodily sicknesses ; and give unto him renewed life, that he may glorify thy mightiness and that he may give thanks for thy graciousness ; that he may fulfil thy will through the grace of thy Christ, and the intercessions of the Theotokos, and the prayers of thy saints. For thou art the fount of healing; and to thee we offer up glory and honour and to thine only-begotten Son and the Holy Spirit. Now and ever and to the age of all the ages. *Amen.*

And he shall anoint the sick man with oil and shall say,

O ye saints to whom belongs the fount of healing without money ; give healing to all who pray ; for the Lord himself said unto you and the apostles, Lo, I am with you unto the end of the world.

Glory be to the Father.

Lo, I have given you power over the unclean spirits, to cast them out ; and to heal all diseases and all sicknesses. Freely ye have received, freely give.

Now and ever.

O holy Virgin the Theotokos, without commerce of man, intercede for the salvation of our souls.

Then shall he say the Angelic Hymn[1], *and* Our Father which art in heaven, *And the Creed, and* Kyrie eleeson *Forty-one times, and* Yea, Lord[2], *and* Thou O Lord[3], *And the Absolution of the Son, and the Blessing. And let him anoint the sick with the oil till the end of seven days.*

---

[1] The gloria in excelsis.
[2] See Bapt. Office, p. 11.
[3] *Ibid.* p. 111.

THE SEVENTH PRAYER IS FINISHED IN THE PEACE OF THE LORD. *Amen.*

APPENDIX I.

THE ORDER[1] OF THE SACRAMENT OF CONFESSION (*or the sacrament of Repentance*).

After the confession of sins, let the priest say this Absolution over those that have made their act of repentance.

Master, Lord Jesus Christ, the only-begotten Son and Word of God the Father, who did break all bonds of our sins by thy saving life-giving sufferings; who didst breathe in the face of thy holy disciples and holy apostles, and didst say unto them, Receive ye the Holy Ghost, whosesoever sins ye shall retain, they shall be retained. Thou now, O our Master, through thy holy apostles hast granted to them that labour in the priesthood from time to time in thy holy church to remit sin upon earth; to bind and to loose all bonds of unrighteousness. Now again we pray and beseech thy goodness O Lover of men, for this thy servant who bows his head before thy holy glory; grant him thy mercy, and break all bonds of his sins; whether he have committed sin against thee knowingly or unknowingly, or in doubtfulness; whether in word, or in deed, or in cowardice; Do thou, O Master, who knowest the weakness of men, as the good One and Lover of men, O God, bestow upon him forgiveness of his sins, and may he be absolved of the All-holy Trinity, the Father and the Son, and the Holy Ghost, and by the mouth of my leastness. For blessed and glorious is thy holy name, the Father and the Son and the Holy Ghost; now and ever and to the age of all the ages. *Amen.*

---

[1] This order, which is referred to in the text, is not given in the order of anointing, and is here translated from the text of Tuki.

THE OFFICE OF THE BURIAL OF THE DEAD

With God.

The lections that are read over the dead.

First, over adult men.

Say the Thanksgiving and the Prayer of the Incense. Say Glory (be to the Father), Our Father, and Psalm l (li).

Then say these verses from Ps. cxxxviii (cxxxix. 6).

Whither shall I go from thy spirit: and whither shall I flee from thy presence?

If I go into heaven thou art there: if I go down to hell thou art there also.

If I take to myself wings of the morning and raise them up and remain in the uttermost parts of the sea: there also thy hand shall lead me and thy right hand shall hold me. Alleluia.

Ps. cxviii (cxix. 175 and cxv. 16.)

My soul shall live, it shall praise thee: and thy judgements shall help me.

I have gone astray like a sheep that is lost: O seek after thy servant, for I have not forgotten thy commandments.

The heaven of heaven is the Lord's: but the earth hath he given to the children of men.

The dead shall not praise thee, O Lord: neither all they that shall go down into Amenti.

But we that are living will praise thee, O Lord: from this time forth for evermore. Alleluia.

Ps. cxv (cxvi.)

I am well pleased: that the Lord will hear the voice of my prayer, *etc.*

Then say,

Bless me. Lo, repentance. Forgive me, my fathers and my brethren. Pray for me.

Glory be to the Father, etc.

THE APOSTLE TO THE CORINTHIANS, I. xi. 1-23

Moreover, my brethren, I declare unto you the gospel which I have preached unto you, *etc.*

The Trisagion shall be said and the Prayer of the Gospel and Ps. lxiv (lxvi. 4.)

Blessed is the man whom thou choosest and receivest unto thee: he shall dwell in thy courts for ever.

We shall be satisfied with the pleasures of thy house: holy is thy temple and wonderful in truth.

Verse.

Hear us, O God our Saviour; the hope of the ends of all the earth. Alleluia.

GOSPEL ACCORDING TO JOHN. xi (v. 19-29.)

Jesus answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, *etc.*

Psali, Bush.

O good Lover of men,
My Lord Jesus, I beseech thee,
Cast me not to thy left hand
With the sinful goats.

Nor yet say unto me,
I know thee not,
Depart from me,
Thou that art ordained to eternal fire:

For I know in truth,
That I am a sinner,
And all my evil works
Are manifest before thee.

I utter the words of the publican,
Crying out and saying,
Lord, forgive me,
For I am a sinner.

I have sinned, I have sinned,
My Lord Jesus forgive me.
For no servant is sinless,
Nor Lord without forgiveness.

Give me, O Lord, repentance,
That I may repent me,
Before death close my mouth
In the gates of Amenti.

And I give account,
Of all that I have done,
O righteous judge Jesus,
Thou who wilt judge me.

Merciful is my Saviour,
May he have mercy on his people,
As good One and Lover of men
Have mercy upon us after thy great mercy.

AND OVER THE DEAD SHALL BE SAID THUS.

A merciful One is my Saviour:
May he show mercy to this soul
Which has passed from this life,
And may he forgive it its sins.

Give it rest in the bosom of our forefathers,
Abraham, Isaac, Jacob;
In the paradise of joy,
In the land of the living.
For blessed is the Father, *etc.*

Say the Consolations; and the three prayers, The Peace, the Fathers, the Congregations; the Creed. Then let the priest say this prayer.

O God eternal, who knowest the hidden things before they are, who knowest all things, who didst bring all things into being out of nothing, in whose hands is the authority over life and death. Who enterest into the gates of Amenti, and dost bring up. A mystery of thine is the creation of man, O our Master, and the dissolution of thy temporal creation and their eternal resurrection. To thee is rendered thanksgiving for all things, and for entry into the world, and for his departures out of it in hopes of the resurrection. We bless the coming of thy Christ, and the sonship which thou hast given us in him, who condescended to our troubles and did raise us with himself into freedom from sufferings. Receive, O Lord, in holy charge, this soul of thy servant *N.*, and keep it in rest until the resurrection and the appearing of thy Christ, in the bosom of our holy fathers, Abraham, and Isaac and Jacob, whence sorrow and trouble and sighing flee away. And if he have committed any sins against thee as man, forgive him and pardon him, and let all his chastisements pass away, for thou didst not form man unto destruction but unto life. And give him rest in that place; and on us, too, here have mercy, and make us worthy to serve thee with freedom from care. Them that are troubled comfort. Them that survive console. Them that are orphaned maintain. And them that are gathered together and share in their trouble,—have mercy on them and bless them. Give unto them an heavenly reward in the world to come and for ever and ever. For thou art a merciful God and pitiful, and to thee, we offer up glory and honour and worship, Father, Son, and Holy Ghost, now and ever.

The people shall say. Our Father which art in heaven.

The priest shall say the Absolution of the Son; and after the burial let the priest say this prayer over the grave.

Master, Lord God Almighty, Father of our Lord and our God and our Saviour Jesus Christ, we pray and beseech thy goodness, O lover of men, for thy servant *N.* who hath departed from the body, that thou wilt send to meet him an angel of mercy, an angel of righteousness, an angel of peace, to bring him unto thee without fear. The impieties of his tongue, and all his transgressions forgive him. Let the guardians of the door the fearful speakers flee from him. Let the counsel of the adversary be brought to nought. Let the wrath of the dragon be rendered vain. Let the mouths of the lions be shut. Let evil spirits be driven away. Let the flame of Gehenna be extinguished. Let the worm that sleepeth not be assuaged. Let the darkness that misleadeth be enlightened. Let the angels of light come to meet him. Let the gate of righteousness open unto him. Let him become a member of the choir of the heavenly ones. Bring him into the paradise of joy. Feed him from the tree of life. Make him to recline in the bosom of our forefathers, Abraham, and Isaac, and Jacob, in thy kingdom. And we, too, beseech thee from this place, that he may remember us also before thee. In the grace and the mercies and the love of man of thine only-begotten Son, our Lord and our God and our Saviour, Jesus Christ. Through whom.

Then let the Absolution be said again and Blessing.

The end.

With God.

THE LECTIONS THAT ARE READ OVER MALE CHILDREN WHEN THEY DIE

Say the Thanksgiving, the Prayer of the Incense, Psalm l, (li) and these verses of Ps. xxvi. 13 (*xxvii. 11*).

Be thou my helper: leave me not, neither despise me, O God my saviour.

For my father and my mother have forsaken me: but the Lord hath received me.

I believe that I shall see the good things of the Lord: in the land of the living. Alleluia.

Ps. lxiv (lxv. 4)

Blessed is the man whom thou choosest; thou shalt receive him: he shall dwell in thy halls for ever.

We shall be satisfied with the good things of thy house: holy is thy temple; it is wonderful in truth.

The Lord shall save the souls of his servants: and all they that hope in him shall not repent. Alleluia.

Ps. cxiv (cxvi. 4)

O Lord, deliver my soul; gracious is the Lord and righteous: yea, our God is merciful.

The Lord preserveth the little children: I was in misery and he saved me.

In my trouble I cried unto the Lord, he heard me and saved me: he brought me forth into a broad place. Alleluia.

Then say, Bless me: Glory.

THE APOSTLE TO THE THESSALONIANS, I. iv, 13-18.

But I would not have you to be ignorant, my brethren, concerning them that are asleep etc.,

Say the Trisagion and the Prayer of the Gospel and Psalms xxvi (xxvii. 12), *cxiv (cxvi.* 6)

My father and my mother have forsaken me: but the Lord hath received me.

The Lord preserveth the little children: I was in misery and he saved me. Alleluia.

GOSPEL ACCORDING TO LUKE, vii. 11-16.

And it came to pass the day after, that Jesus went into a city called Nain, etc.

After this let the Priest say the three great prayers, The Peace, the Fathers, the Congregations; the Creed.

Then he shall say this prayer.

O our true God and Word of the Almighty Father, Master of all things and incomprehensible, who abidest in the bosom of thy Father, the only-begotten God; Our Master our Saviour, Lover of men, and who dealest well with us at all times; thou knowest the secrets of men and those things which man knoweth not. Wherefore we pray and beseech thee, O Lover of men, in mercy and pardon and bestowal of rest to receive this sinless charge of thy child the son of *N.*; who hath not finished his life on earth, nor hath enjoyed good things, nor hath received, nor given; but [hath lived] in milk without guile, and beauty without blemish, and spotless virginity. Yet we pray thee, grant him rest, and have pity on his childhood. For if thou lookest upon iniquity, O Lord, no man shall be justified in thy sight, not even though his life be but one day upon the earth. For thou didst bless children with thy good mouth, giving commandment concerning children, saying, See ye despise not one of these little children, for their angels in heaven always behold the face of my Father which is in heaven. If thus this great blessing from heaven is theirs, count thy servant *N.* in the number of the children who have gone before him, those who are gathered into the mansions of thy kingdom, one hundred and forty and four thousand. Clothe him with them in the spotless raiment and beauty undefiled in the dwellings of light, the place which thou hast appointed for them that please thee. We beseech thee, O our Lord Jesus Christ, the searcher of our nature, who didst form our hearts and knowest the things that are in them, those things which be hidden, and those things which are revealed to knowledge; on behalf of thy servants his father and his mother, whose great sorrow and sighing of heart reaches unto thee in tears and mourning. And thou as good One and Lover of men, didst go into the city of Nain, and didst raise the son of the widow unto her, living and uncorrupt. To these others then, O Lord, raise up other seed in place of him, that they may rejoice in place of their mourning. For thou dost take away sorrow from us, O Jesus Christ our God. For thine is the glory with thy good Father and the Holy Spirit for ever, and from the age to the ages to come. Amen.

And[1] *after this the people shall say,*

Our Father which art in heaven. *And the priest shall say the Absolution of the Son, and* Lord have mercy, *41 times. And after the burial the priest shall say the prayer of burial from the service for men (printed on p. 109). Then he shall say the Absolution and the Blessing over the grave a second time.*

With God

THE MOURNING FOR ADULT WOMEN

Say the Thanksgiving and the Prayer of the Incense, Glory, Our Father, these verses of Ps. li.[2] *and Ps. cii (ciii).*

Praise the Lord, O my soul: and all that is within me praise his holy name.

---

[1] This rubric is in Arabic.

[2] Clearly the rubric should read, with Tuki. Ps. 1 (li) *Have mercy upon me; O God, after thy great mercy, and these verses of Ps. cii* ((*ciii*).

Praise the Lord, O my soul: and forget not all his benefits.

Who forgiveth all thy sins: and healeth all thine infirmities.

Who saveth thy life from destruction: and crowneth thee with mercies and loving-kindnesses.

Alleluia, *to a mourning tone.*

Ps. cxiii (*cxv.* 16)

The heaven of heaven is the Lord's: the earth hath he given to the children of men.

The dead shall not praise thee, O Lord: neither all they that go down into Amenti.

But we that are living will praise thee, O Lord: from this time forth for evermore. Alleluia.

Ps. cxviii (*cxix.* 81, 109, 132, 133, 175)

My heart hath longed after thy salvation: and I have hoped in thy words.

My soul is always in thy hands: and I have not forgotten thy law.

O look thou upon me and be merciful unto me: thou shalt order my steps according to thy word.

My soul shall live, it shall bless thee: and thy judgements shall help me.

Then say, Bless me. Glory.

THE APOSTLE TO THE CORINTHIANS, I. xv. 39–49

All flesh is not the same flesh *etc.*

Then let the Trisagion be said and the Prayer of the Gospel.

Ps. cxiv (*cxvi.* 7, 5, 6)

Turn again unto thy rest, O my soul: for the Lord hath dealt well with thee.

O Lord, deliver my soul: gracious is the Lord and righteous.

GOSPEL ACCORDING TO MATTHEW, xxvi. 6–13

Now when Jesus was in Bethany, in the house of Simon the leper, *etc.*

Let the priest say the Peace, and the Fathers, the Congregations ; the Creed, and this prayer,

Verily the multitude of thine abundant mercies is fulfilled and thy word has not failed, O Almighty Father of our Saviour and our God and our King Jesus Christ; our life and our helper, our preserver and our saviour, Jesus Christ; who came and saved us from the deadly snares of death by his life-giving death; and renewed our life again by his rising again from the dead; and gave us the pledge of the resurrection, and trod down our bitter sting by his cross; being unashamed in that which befel him because he was in humiliation and the act of salvation. We beseech thee with him and the Holy Ghost the life-giver, and we bend to thee our necks as servants and ministers of thy holy commandments, inasmuch as by commandment and power thou hast reconciled the soul and the body in a life of suffering and trouble in this world by the forgiveness of sins committed. We offer unto thee hymns of thanksgiving for all thy works. This rib was taken from man, and became the cause of transgression to all our race; but her wickednesses are finally forgiven her through thine only-begotten Son who dwelt in the womb of a virgin mother, and loosed the curse of condemnation, and renewed our nature again. So we bend to thee our faces for thy servant the daughter of *N.* who hath left the body and returned to earth, her native place, and whose soul has come to thee; and we pray thee, O Lover of men, ever merciful, have mercy upon her and grant her rest; pardon her, forgive her the multitude of her many sins and pass them by; for thou didst not create man unto evil but unto good. And now she is before the judgement seat of thy Christ; grant her rest and refreshment and solace and gladness. Those whom she hath left comfort; those who are orphaned provide for; those who stand sharing in our grief bless; and give unto them an heavenly reward and a good portion in thy kingdom, for they all come, O Lord, to thee. Grant rest unto the charge of thy servant. For thou art the only true One with thine only-begotten Son Jesus Christ our Lord, and the Holy Ghost the life-giver and consubstantial with thee, now and always and unto the age of all the ages. *Amen.*

Then[1] *shall the people say*, Our Father which art in heaven. *And the priest shall say the Absolution of the Son. And after this he shall say* Lord have mercy *forty-one times. And after the dead woman has been buried, the priest shall say the Prayer of Burial over the grave, as printed on p. 112. And then he shall say the Absolution and the Blessing over the grave a second time. And to God be glory.*

With God

THE MOURNING FOR A FEMALE CHILD

Say the Thanksgiving and the Offering of the Incense, and say these verses of Ps. xxxiii, 10, 4 (xxxiv, 11, 5.)

Come my children, hearken unto me: and I will teach you the fear of the Lord.

Come unto him and be lightened: and your faces shall not be ashamed.

---

[1] This rubric is in Arabic.

Ps. lxi (lxii, 1).

Shall not my soul wait upon God: for of him cometh my salvation, for he is my God and my Saviour.

Then Alleluia *is said in the mourning tone.*

Ps. lxx (lxxi) 4.

The Lord is my hope: from my youth up I have been founded on thee, ever since I was in my mother's womb.

Thou art my protector: my praise is always in thee.

Ps. lxxxviii (lxix 46).

Remember, O Lord, how short my time is: and hast thou made for nought the children of men?

What man is he that shall live: and shall not see death? Alleluia.

Ps. cxviii (cxix 73).

Thy hands have made me and fashioned me: O give me understanding that I may learn thy commandments.

They that fear thee will see me: and they will be glad because I have hoped in thy words.

I know, O Lord that thy judgements are true: and in truth hast thou fashioned me.

Let thy mercy come upon me: to comfort me.

Then say, Bless me. Glory.

THE APOSTLE TO THE CORINTHIANS, I. xv, 50–58.

Now this I say, my brethren, that flesh and blood shall not inherit the kingdom of God, *etc.*

Say the Trisagion and the Prayer of the Gospel and Psalm xxxviii (xxxix 14).

I am a stranger upon the earth: and a sojourner as all my fathers were.

Spare me a little that I may rest myself: before I go hence, and be no more seen.

GOSPEL ACCORDING TO MATTHEW, ix. 18–25.

While he spake these things, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead, *etc.*

Say the Peace, the Fathers, the Congregations, the Creed, and this prayer,

O our beneficent Saviour and good Lover of men, the redeemer of the ages, through our confession of thy holy glorious and fearful name, hear our supplication and receive our prayers in thy truth, and confirm us in thy righteousness. Execute not judgement with thy servants. for in thy sight shall no man living be justified. We beseech thee, we bow before thee, we confess thee, we declare thy glory. We confess thy manifestation in the flesh, and the death which though didst undergo for our sake, that thou mightest take away from us the sting of death. And thou hast given us the earnest of salvation of thy resurrection in thy rising from the dead; thou hast given us a token of the sowing of the eternal resurrection, in which thou comest in thy second advent at the end of this world, and judgest the quick and the dead. And thou wilt reward each one according to his works, whether good or bad, when the hidden works of men are manifested plainly in the twinkling of an eye, as they stand unclothed and naked before thy holy glory, O God the Word of the Father. We pray thee, O lover of men and lover of thy creation, for this thine handmaid, the young maid, the daughter of *N.*; who has departed from the body, even like all her forefathers, and has come to thee, O God of truth. May her passing to thee be bright like an unquenchable lamp. Number her with her fellow maidens who have gone before her at thy great supper, with the unspeakable joy of them that rejoice. And raise her up again according to thy true and unfailing promises at the resurrection of the just; that she may receive a part and lot in the kingdom of thy Christ, Jesus our Lord. For thine is the glory, with thine only-begotten Son, and the Holy Ghost the life-giver and consubstantial with thee, now and ever.

Then[1] *the people shall say*, Our Father which art in heaven.

And the priest shall say the Absolution of the Son, and then shall say Lord have mercy *forty-one times. And after the dead child is buried the priest shall say the Prayer of burial over the grave* (*as printed on p. 112*). *And after this he shall say the Absolution and the Blessing a second time. And to God be glory.*

With God.

THE LECTIONS WHICH ARE READ OVER WOMEN WHO SHALL DIE IN CHILDBIRTH.

Say the Thanksgiving, offer the Incense, then let this Prophecy be read from Isaiah the prophet. (*xxvi. 9–20.*)

In the night hath my soul desired thee, O Lord.

THE APOSTLE TO THE ROMANS, V. 1–15.

Therefore being justified by faith, let us have peace with God, *etc.*

Then say the Trisagion and the Prayer of the Gospel.

Ps. lxxvii (*lxxviii 38*).

But he is merciful, and will forgive them their sins: for he remembereth that they are flesh, a wind which passeth away and cometh not again. Alleluia.

---

[1] In Arabic.

GOSPEL ACCORDING TO JOHN, xvi. 20–23.

Verily, verily, I say unto you, That ye shall weep and lament; but the world shall rejoice, *etc.*

Let the priest say the Peace, the Fathers, the Congregations, the Creed, and this prayer, Verily the multitude, etc. *(which is found printed on p. 118.) Then the people shall say* Our Father which art in heaven. *And the priest shall say the Absolution of the Son. And then he shall say* Lord have mercy *forty-one times. And after the dead is buried, the priest shall say the Prayer of Burial over the grave (as printed on p. 112). And then he shall say The Absolution and the Blessing a second time. And to God be glory.*

With God.

THE LITTLE MOURNING FOR PATRIARCHS AND METROPOLITANS AND BISHOPS

Say the Thanksgiving, the Offering of the Incense; then say the verses of Psalms.

Ps. cxvii, 1 (cxviii. 1).

Confess unto the Lord that he is good: for his mercy endureth for ever.

Let the house of Israel declare that he is good: and that his mercy endureth for ever.

Let the house of Aaron declare that he is good: and that his mercy endureth for ever.

Let them that fear the Lord declare that he is good: and that his mercy endureth for ever.

In my trouble I called upon the Lord and he heard me: he brought me forth into a wide place.

Ps. cxviii. 1 (cxviii 11).

Set me a law, O Lord, in the way of thy righteousnesses: and I shall keep it always.

Give me understanding, and I shall seek thy law; yea, I shall keep it with my whole heart.

Lead me, O Lord, in the way of thy commandments: for that is my desire.

Incline my heart unto thy testimonies: and not to covetousness.

O turn mine eyes lest they behold vanity: and quicken thou me in thy ways.

Take away from me the rebuke that I am afraid of: for thy judgements are sweet.

Behold, I have desired thy commandments: let me live in thy righteousness. Alleluia.

Ps. cxxxviii. 8 (cxxxix. 10).

I said, peradventure darkness shall cover me: and the night shall become light as the day.

Yea, darkness shall not cover thee: as is his darkness, so also is his light.

For thou, O God, didst create my reins: and thou hast received me since I was in my mother's womb.

Then say. Bless me. Glory.

THE APOSTLE TO THE HEBREWS, xiii. 7–11.

Remember them which have the rule over you, who have spoken unto you the word of God *etc.*

Ps. lx. 3, 4. (lxi. 4, 5)

I will dwell in thy tabernacle for ever: I shall be overshadowed by the covering of thy wings.

For thou, O Lord, hast heard my prayers: thou hast given an heritage unto those that fear thy name. Alleluia.

Ps. xc. 1, (xci. 1.)

Whoso dwelleth under the shadow of the most high: shall abide under the shadow of the God of heaven.

He shall say unto the Lord, Thou art my helper and my refuge: my God, I will hope in him. Alleluia.

GOSPEL ACCORDING TO LUKE, xxii. 24–30

And there was also a strife among them, which of them was greatest *etc.*

Say the Peace, the Fathers, the Congregations, and the Creed, and this prayer,

Master, Lord Jesus Christ, maker of all creation, who of the abundance of thy goodness dost suffer men to become high-priests; who hast adorned with graces and divers doctrines thy holy Church, which thou didst purchase through thy precious blood for the confirmation of thy people. Grant unto us that we may remember in purity and truth to offer unto thee, O Lord, hymns of thanksgiving for all thy works. For thou art our helper and our protector, our saviour and our hope and our salvation and our resurrection and our eternal life at once. And thou, again, O good One and Lover of men, hast set order in all thy creations, visible and invisible, the things in heaven, and the things on earth, and the things underneath the earth. And especially, O Lord, thine elect Church, committed to the hands of guardians and watchers and shepherds, that they may preserve thy people and establish them, and divide the word which is without reproach, and prepare for thee peoples and sons for thy heavenly supper. We pray and beseech thee, O Lover of men and our benefactor, receive to thyself a charge to be saved, even the blessed soul of our beloved Patriarch (*or* Metropolitan, *or* Bishop), Abba *N.*, who hath departed to thee the living God. For he is thy steward, who was over thy holy Church, and the book of his stewardship is with him. Grant unto him an heavenly reward and a goodly rank that he may have fellowship with them that have gone before him; for they were teaching shepherds; they rightly divided the word of truth; and illumined thy Church with the very light of the true knowledge of thee; whom thou hast brought to the heaven of eternal life which abideth through the ages. We pray thee, O our Master, number us too with them, and give us rest with thy holy flock, who have attained to the station at thy right hand. And make us worthy of (their) prayers and intercessions that we may live in blamelessness and without offence. In order that we may serve thee in fear, and may find with them grace from thee, and may attain to thine incomparable promises. Thou art the giver of eternal benefits, and to thee is due the glory with thy good Father, and the Holy Ghost, for ever. *Amen.*

Say,

Our Father which art in heaven.

Let the priest say the Absolution, and this prayer over the grave,

Remember, O Lord, thy servant Abba *N.* the Patriarch (*or* the Metropolitan, *or* the Bishop), according as he served at thy holy altar in pureness and truth and uprightness of heart. And grant rest to his soul in the regions of life in the gladness that is unchangeable, in the portion of the lot of the saints, in happiness ineffable and glorious in the church of the firstborn in heaven; in Christ Jesus our Lord, Who art blessed with him and the Holy Ghost, for ever. *Amen.*

With God

THE MOURNING FOR HEGUMENS AND PRIESTS

Say the Thanksgiving; offer the Incense. Then read these verses from the psalms.

[*Ps. cxxxv.*]

Praise the Lord, ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God.

Praise the name of the Lord for he is gracious: sing praises unto his name for it is lovely.

For the Lord hath chosen Jacob unto himself: and Israel for his inheritance.

For I know that the Lord is great: and that our God is above all Gods.

Ps. cvi. (*cvii. 31–2, 42–3*)

Let his mercies confess the Lord: and his wonders that he doeth for the children of men.

Let them exalt him in the congregation of his people: let them praise him in the seat of the elders; for he maketh him a household like a flock of sheep.

The righteous shall consider and rejoice: the mouth of all wickednesses shall be stopped.

Who is wise that he may ponder these things: and they shall understand the mercies of the Lord.

Ps. cxviii. (*cxix, 25*)

My soul cleaveth to the earth: O quicken thou me according to thy word.

I have acknowledged thy ways and thou heardest me: O teach me thy truths.

Make me to understand and I will exercise myself in thy wonders: my soul hath fainted for trouble; stablish me in thy words.

Take from me the way of iniquity: and have mercy on me in thy law.

I have chosen the way of truth: and thy judgements have I not forgotten. Alleluia.

Then he shall say,

Bless me. Glory.

THE APOSTLE TO THE CORINTHIANS, II, iv. x–v. 1.

Always bearing about the death of Jesus in our bodies, *etc.*

Ps. lxiv (lxv) 4, 5.

Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy courts for ever.

Thy temple is holy: it is wonderful in truth. Alleluia.

GOSPEL ACCORDING TO MATTHEW xxv. 14–25.

For the kingdom of heaven is as a man travelling into a far country *etc.*

Say the Peace, the Fathers, the Congregations, the Creed, and this prayer.

How great are thy works, O Lord: in wisdom hast made all things: the earth is full of thy handiwork. Thou hast bestowed life, and thou again hast ordained death, and by thee live all who are worthy of thy greatness, or thou art a God of the living, and of them that abide in infinite blessedness, through the knowledge of thee which our Lord Jesus Christ hath taught us. We presume to beseech thee for all our holy fathers who have fallen asleep, and for the holy remembrance of thy servant *N.* who hath departed from the body and cometh to thee, O God of all, and hath returned to the earth from which he was taken; a holy and blessed charge is his soul. May repose and refreshment and rest be his; may he have a good rank in the habitations of thine elect; may he be a partaker with all those who have gone before him in the portion and the lot of the saints who attained in the churches of the first-born the order of the priesthood, even the place which thou hast promised to them that have pleased thee in pureness and truth and uprightness before thee, O God of all the living. And we here, O Lord, for a little while is our sojourn on earth; preserve us from all evil machinations, or uncleanness alien to thy true purity; that we may enter into thy holy place, and may attain to the blessedness of thine elect in this world and that which is to come. This is the hope of us thy servants who believe in thy holy name, and the name of thine only-begotten Son our Lord Jesus Christ and the Holy Ghost, now and ever and to the age of all the ages. *Amen.*

Then[1] *the people shall say,* Our Father which art in heaven.

And the priest shall say the Absolution of the Son, and Lord have mercy, forty-one times. And after he is buried, the priest shall say the prayer of burial. Then shall be said the Absolution and the Blessing again over the grave a second time.

With God.

THE MOURNING FOR DEACONS

Say the Thanksgiving, offer the Incense; then read these verses of psalms.

Ps. lxv. (lxvi.) 14–17.

O come hither, and hearken, and I will tell all Ye that fear the Lord: all the things that he hath done for my soul.

---

[1] In Arabic.

I called upon him with my mouth: and gave him much praise with my tongue.

If I contemplate wickedness in mine heart: the Lord will not hear me.

Wherefore God hath heard me: and considered the voice of my prayer.

Praised is the Lord God who hath not cast out my prayer; and his mercy from me. Alleluia.

Ps. cxviii. 81–86 (*cxix. 105–112*)

Thy law is a lantern unto my feet: and a light unto my paths.

I have sworn and am steadfastly purposed: to keep the judgements of thy righteousnesses.

I am troubled above measure: quicken me, O Lord, according unto thy word.

Bless, O Lord, the utterances of my mouth: and teach me thy judgements.

My soul is always in thy hands: and thy law have I not forgotten.

The ungodly have laid a snare for me: and I swerved not from thy commandments.

Thy testimonies have I claimed as mine heritage for ever: for they are the joy of my heart.

I have applied my heart to fulfil thy testimonies: in return for ever. Alleluia.

Ps. cxxxiv. 11, 12, 18, 19 (*cxxxv. 13, 14, 19–21*)

Thy name, O Lord, endureth for ever: so doth thy memorial from one generation to another.

For the Lord will have pity on his people: and his servants will pray to him.

Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

Blessed is the Lord out of Sion: who dwelleth at Jerusalem. Alleluia.

Then say,

Bless me. Glory.

THE APOSTLE TO THE CORINTHIANS. I. xv. 23–38

Christ is the first fruits; afterwards they that are Christ's, at his coming, *etc.*

Ps. xix (xx. 1–4)

The Lord hear thee in the day of thy trouble: the name of the God of Jacob defend thee.

Send thee help from the sanctuary: and receive thee out of Sion. Alleluia.

(*Without Note*) *Ps. cxxxviii. 12, 13*
(*cxxxix. 13, 14*)

I will confess unto thee, O Lord: that thou art wonderful and fearful.

Wonderful are thy works: and that my soul knoweth right well.

My bones are not hid from thee: who didst make them secretly.

GOSPEL ACCORDING TO JOHN. xii. 20–27

And there were certain Greeks among them that came up to worship at the feast, *etc.*

Say the three prayers, namely, the Peace, the Fathers, the Congregations; the Creed, and this prayer,

And again let us beseech God Almighty, the Father of our Lord and our God and our Saviour, Jesus Christ.

Glory be to thee, with him and the Holy Ghost, who abidest for ever. For in benevolence and just judgement thou didst bring upon us condemnation of death, and we and our race have inherited it from generation to generation, and it hath trampled upon us who are the dust of the earth and the filth of the streets. And we came under the power of death by reason of the sentence of condemnation by the justice of righteous judgement, for we sinned against thee of our own will by reason of the enmity of the ancient serpent. But thou didst become our helper and protector through prophets and righteous men. And in the latter days thou didst reveal thyself to us in zeal and pitying care, and didst remember us who sat in darkness and the shadow of death, through thine only-begotten Son Jesus Christ our Saviour, the benevolent Lover of men; who brake the bond of death through his life-giving death upon the holy tree of the Cross; who died in the flesh which he took of us. And he shattered the sting and the power of the ancient serpent from off the human race, and made us free again. And we sinners became free from slavery, and became sons of the light, and inheritors of heavenly things and the choirs of heaven, and fellow ministers in the ministry of the church of the first-born in orthodox doctrines and an angelic assembly and spiritual hymns. Wherefore we pray and beseech thee, O Lover of men, for thy servant *N.* the deacon, who hath fled to thee and left the body, and hath departed from the world. Receive his soul in purity and truth. As he was a minister of thine altar upon earth, let him minister at thy heavenly altar wherein is neither spot nor blemish, taking delight in thy holy and blessed will. And if he have sinned against thee as man, forgive and pardon him; for thou art merciful and pitiful and just and benevolent to all that worship thee. For there is no death to thy servants, but a passing from death to life, and death shall not have dominion over us through the death of thine only-begotten Son Jesus Christ our Lord. For thine is the glory, with him, and the Holy Ghost the life-giver and consubstantial with thee ; now and ever and to the age of all the ages. *Amen.*

Then[1] *shall the people say,* Our Father which art in heaven.

And the priest shall say the Absolution of the Son, and the Blessing. And after the dead is buried the Prayer of Burial shall be said over the grave, as has been printed above, and then shall be said the second Absolution and Blessing over the grave. And Glory be to God always.

With God.

THE MOURNING FOR MONKS.

Say the Thanksgiving ; offer the Incense : then say these verses of psalms.

Ps. xxxiii. 10–14 (*xxxiv. 11–15.*)

Come, my children, and hearken unto me ; and I will teach you the fear of the Lord.

What man is he that lusteth to live : and would fain see good days ?

Keep thy tongue from evil : and thy lips that they speak no guile.

Eschew evil and do good : seek peace and pursue it.

For the eyes of the Lord are over the righteous : and his ears are open unto their prayer.

Alleluia (*to a mourning tone*).

---

[1] In Arabic.

Ps. cxviii. 123–128 (cxix. 121–128)

I have done judgement and righteousness: O give me not over unto mine oppressors.

Receive thy servant unto that which is good: let not the proud speak lies unto me.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

O deal with thy servant according to thy mercy: and teach me thy righteousnesses.

I am thy servant, O give me understanding: and I shall know thy testimonies.

It is time for the Lord to act: for they have destroyed thy law.

Therefore have I loved thy commandments: above gold and topazes.

Therefore I hold straight all thy commandments: all wrong ways I have abhorred. Alleluia.

Ps. liv (lv). 4–7.

My heart is disquieted within me: and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me; and a darkness hath covered me.

And I said, Who will give me wings like a dove: for then would I fly away and be at rest.

Lo, I fled and gat me away far off; and remained in the wilderness.

I looked for one to save me: from fearfulness.

Then say, Alleluia.

Bless me. Glory.

THE APOSTLE TO THE ROMANS. viii. 2–11

For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death (*etc.*).

Then another chapter from the Apostles (*see*[1] *p. 128, Always' . . . in the heavens* (*II Cor. iv. 10*).

Then shall be said the Trisagion and the prayer of the Gospel.

Ps. vi. 7 (8)–10.

Away from me, all ye that work iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord hath received my prayer.

All mine enemies shall be confounded and sore vexed: they shall be turned backward and sore confounded suddenly.

Ps. lv. 7.

Lo, I fled and gat me away far off : and remained in the wilderness.

I looked for one to save me : from fearfulness.

GOSPEL ACCORDING TO LUKE. xx. 27–38.

Then came certain of the Sadducees which deny that there will be any resurrections, *etc.*

ALSO AGAIN THE GOSPEL ACCORDING TO JOHN xvii. 1–12.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, *etc.*

Say the Peace, the Fathers, the Congregations, the Creed ; then say this prayer,

O God without beginning and without end, the good one by thy nature, the unchangeable and the immoveable ; who didst bring into existence from that which was not all the reasonable and intelligent creation, through thine only-begotten Son, our Lord and our God and our Saviour and the King of us all, Jesus Christ; who didst create us through him unto incorruption and good works; and in our mortality through our transgressions didst redeem us, and didst renew us again to a hope of resurrection to eternal life; when he comes on the day of the end of this present world and the beginning of the unending life that is to come; on which the heavens will pass away with a rush, and the elements will be burnt up and dissolved; the earth and all that are therein shall be shaken; when the men whom thou hast created from the beginning of creation shall be raised incorrupt and shall give account of those things which they have done; We pray and beseech thee, O lover of men, deal not with us after our sins, neither reward us after our iniquities, but be a pardoner unto us and thy people, as a good One and merciful Lover of men. And remember again, O Lord, all our fathers in thy mercy, and our brethren who have already fallen asleep in the faith; and especially, O Lord, thy diligent and ministering servant and monk *N.*, who hath departed from the body after the manner of all men, and hath gone to thee, O Lord God of the living. Remember, O Lord, his afflictions and his temptations which he endured, and the snare of passion; despise them not, for nothing is unrewarded with thee. And if he fell into any sins, yet thou as good One and Lover of men hast bidden the forgiveness by men of the offences of men; and thou especially, O Lord, art the pardoner. Let his departure to thee be happy, with countenance unashamed, since thou dost say, Come unto me all ye that labour, and I will give you rest. And let this praise which we offer unto thee, O Lord, be an incense accepted before thee at all times. We pray thee, give rest to his soul in the land of the living: in a region of light: a region that is the abode of all that rejoice. For with thee is the fount of life and mercy and love of men. And to thee is due glory, O Father, with the Son, and the Holy life-giving Spirit. Now.

---

[1] This part of the rubric is in Arabic.

Then[1] *shall the people say*, Our Father which art in heaven,

And the priest shall say the Absolution. Then he shall say the prayer of Burial, and the second Absolution and Blessing together over the grave.

With God.

THE MOURNING FOR NUNS

Say the Thanksgiving, the Offering of the Incense ; then are read these verses of psalms.

Ps xii (xiii) 1–4

How long dost thou forget me, O Lord, for ever : how long dost thou turn thy face from me.

How long shall I keep these counsels in my soul, and these troubles in my heart, all the day : how long doth mine enemy triumph over me ?

Consider, and hear me, O Lord my God : lighten mine eyes that I sleep not in death.

Lest mine enemy say, I have prevailed against him.

Alleluia *in a mourning tone.*

Ps. cxviii 124–130 (cxix 161–168)

Princes have persecuted me without a cause : for my heart standeth in awe of thy words.

I will be glad of thy words : as one that hath found great spoils.

I hate iniquity and abhor it : but thy law do I love.

---

[1] This rubric is in Arabic.

Seven times a day do I praise thee: because of thy righteous judgements.

Let them have great peace that love thy name: and are not offended at it.

I looked for thy salvation, O Lord: and thy commandments have I kept.

My soul hath kept thy testimonies: and loved them exceedingly.

I have kept thy commandments and thy testimonies: for all my ways are before thee, O Lord. Alleluia.

I will praise thee O Lord, for giving me warning: and also till the night my reins will teach me.

Ps. xv. 7–11 (xvi 8–12)

I have set the Lord always before me: for he is on my right hand that I may not be moved.

Wherefore my heart was glad and my tongue rejoiced: and my flesh also shall rest in home.

For thou shalt not leave my soul in Amenti: neither shalt thou suffer thy holy one to see corruption.

Thou hast shewn me the paths of life, thou shalt fill me with joy of thy countenance: at thy right hand there is pleasure for ever more.

Alleluia.

Bless me. Glory be to the Father.

THE APOSTLE TO THE CORINTHIANS II v. 11–17

Knowing the terror of the Lord, we persuade men, *etc.*

Then say the Trisagion and the Prayer of the Gospel.

Hear the right, O God, and consider my complaint: hearken unto my prayer that goeth not out from feigned lips.

Let my sentence come forth from thy presence: let mine eyes look upon that which is equal.

THE GOSPEL ACCORDING TO LUKE x 38–42

Now as they went he entered into a certain village and a certain woman named Martha, *etc.*

Say the Peace, the Fathers, the Creed; then say this prayer,

God of spirits, and Lord of all flesh, who according to thy hidden counsel hast united the soul and the body; and again according to thy goodwill hast perfected thy creation which thou didst form. And hast caused the earth to return to the earth, but hast called the soul to thyself and hast enclosed it in thy holy mansions. Master, Lord, merciful Lord; receive as a holy trust the soul of thy handmaid the nun, the daughter of *N.*, who hast departed to thee, O God of souls and bodies and spirits, and all things that thou hast formed, visible and invisible. Remember, O Lord, her flight to thee, and the labours which she underwent, for the hope of thy salvation which she would seek after, unto resurrection to life, and rest in peace. Her transgressions, and her yielding to human infirmities forgive her, who art good and merciful to all. When thou hast freed her by thy grace, let her find refreshment in the bosom of Abraham and Isaac and Jacob: in the light of the living: in a land of rest and enjoyment, whence sorrow and trouble and mourning have fled away. Vouchsafe to comfort and console them that grieve; for thou dost comfort us all in our afflictions, and dost give us an exchange of glory in the place of the spirit of anxiety. Remove from us all sorrows through the hope of the good things to come. And whomsoever thou hast taken to that place, grant him rest. And on us too here, have mercy, and keep us and save us from all evil. Through thine only-begotten

Son, our Lord and our God and our Saviour, Jesus Christ. Through whom.

The[1] *people shall say,* Our Father which art in heaven; *and the priest shall say the Absolution of the Son; then he shall say the Prayer of Burial; and after the burial the priest shall say the second Absolution and the Blessing.*

With God.

A LECTION THAT SHALL BE READ OVER MEN WHO HAVE DIED DURING THE HOLY PASCHA

From Genesis of Moses the Prophet l. 4–26

And when the days of his mourning were past, Joseph spake unto the great men of Pharoah, *etc.*

And[2] *he shall say the Gospel and the psalm belonging to the Burial service for men (see p. 110).*

The end of the lection over men who are removed from a transitory to an abiding habitation during Easter week. And praise be to God always.

With God.

A LECTION THAT SHALL BE READ OVER A WOMAN WHO SHALL DIE DURING HOLY PASCHA.

From Genesis of Moses the Prophet, xxiii-xxiv. 1.

And the life of Sarah was an hundred and twenty and seven years, *etc.*

Then[3] *he shall say the psalm of the Gospel belonging to the Burial service for men (see p. 110).*

The end. And glory to the wise giver always, and on us be all his mercies, Amen.

With God.

---

[1] In Arabic.

[2] In Arabic.

[3] This rubric is in Arabic.

The Chapters that are read over the graves at the end of the month and six months and at the end of the year, and on every night of remembrance. The Thanksgiving is read, and the prayer is offered. Then is said the fiftieth pslam (ps. li), and after that is said this lection.

Ps. lxviii. (lxix) 1–3, 7, 8.

Save me, O Lord: for the waters are come in even unto my soul.

I stick fast in the mire of death: and am helpless.

I am come into the depths of the sea: and the storm has swallowed me up.

I am weary of crying out from my throat: mine eyes fail me for hoping in thee, my God.

For thy sake I have suffered reproof: and shame hath covered my face.

I am become a stranger unto my brethren: even an alien unto my mother's children.

Alleluia.

Ps. cxvii; (cxix. 17).

O reward thy servant and I shall live: and I will keep thy word.

Open thou mine eyes: and I shall see the wondrous things of thy law.

I am a stranger upon earth: O hide not thy commandments from me.

My soul breaketh out: for the fervent desire that it hath always unto thy judgements.

Ps. lxviii (lxix. 14–17)

Hear me: in the truth of thy salvation.

Save me from this mire that I sink not: O deliver me from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is comfortable: look upon me according to the multitude of thy mercies.

Turn not thy face from thy servant: O haste thee and hear me for I am in trouble.

Give heed unto my soul and save it.

THE APOSTLE TO THE COLOSSIANS, I. 12–22.

Giving thanks unto God the Father, which hath made us meet to enter into the portion of the inheritance of the saints (*etc.*).

Then[1] *is said the Trisagion and the Prayer of the Gospel.*

Ps. cl. (cii. 2–4)

Incline thine ear unto me on the day that I shall call unto thee: make haste to hear me.

I am become like grass: and my heart is withered.

Ps. xxxvii (xxxviii. 21)

They[2] have cast me out, the beloved: like a dead man that hath become abominable.

Forsake me not, O Lord my God: be not far from me.

THE GOSPEL ACCORDING TO LUKE, xiv. 7–15

And he spake a parable to those which were bidden, when he marked how they chose out the chief rooms, *etc.*

Say the Peace, the Fathers, the Congregations, the Creed, and this prayer,

---

[1] In Arabic.

[2] This verse is only found in one Greek MS. of the psalms and the Coptic version.

The earth had returned to earth: the spirit hath come to thee, O our Maker, our God, and our helper in our many afflictions that have befallen us. The body is withered, the vital powers are dissolved, the heart is silent, the arm[1] hath become motionless, the ears are become closed, the eyes are shut, the breath of the nostrils hath ceased, the life is still, the hands lie quiet, and the steps are at rest. The elements have returned to their place, and the reasonable spirit hath come to thee in the place of recompense. But if thou, O Lord, be extreme to mark what is done amiss, O Lord, who may abide it? for thou art merciful and pitiful towards the work of thy hands. For thou hast ever been indulgent to us, as a good Father and as loving that which is good for thy children, indulging them whom thou hast begotten, from small to great, from bond to free, who are all fellow-members of thine only-begotten Son Jesus Christ our Lord; glory be to thee with him and the Holy Ghost for ever. We bow ourselves before thy glory, and reveal to thee our thoughts, both of our inner and outer man, as thy servants, O God Almighty. And we pray thy merciful goodness on behalf of the charge, the soul of thy servant *N.* For to-day is the end of his month (*or* his fortieth day, *or* his sixth month, *or* his year). May his standing before thee and his coming unto thee be in thy life-giving commandment and thy blessed will always. May his standing be right before thee and in thy merciful goodness. Command him a place of rest and refreshment and repose in the dwellings of thy saints, until the resurrection of the just and the recompensing of all the world according to thy will and the coming of our Lord and our God and our Saviour Jesus Christ. Through whom glory is fitting to thee with him and the Holy life-giving Spirit, now and ever, *etc.*

---

[1] So by a slight emendation of the Coptic. The Coptic word is 'Shield,' but the change of a letter or two makes it 'arm'. The Arabic however has 'soul'.

With God.

THE LECTIONS THAT ARE READ AT THE LIFTING OF THE MAT[1] AND OVER THE TOMBS ON THE NIGHTS OF REMEMBRANCE.

Say the Thanksgiving, the Offering of the Incense. Say Ps. l (li) and these verses of psalms.

Ps. lxviii. (lxix.) 1–4 ; 7–8.

Save me, O Lord : for the waters are come in even unto my soul.

I stick fast in the mire of death : and am helpless.

I am come into the depths of the sea : and the storm has swallowed me up.

I am weary of crying out of my throat : mine eyes fail me for hoping in thee, my God.

For thy sake I have suffered reproof : and shame hath covered my face.

I am become a stranger unto my brethren : even an alien unto my mother's children.

Alleluia.

Verses of Ps. cxviii (cxix. 17).

O reward thy servant and I shall live : and I will keep thy word.

Open thou mine eyes : and I shall see the wondrous things of thy law.

---

[1] Note in Arabic 'or that which should be read on the third day and the fortieth day and the year's remembrance, and . . . so on in the funeral services.' 'The lifting of the mat' is a memorial service on the third day in the house of the deceased.

I am a stranger upon earth: O hide not thy commandments from me.

My soul breaketh out: for the fervent desire that it hath alway unto thy judgements.

Verses of Ps. lxviii (lxix. 17.)

Hear me in the truth of thy salvation: save me from this mire that I sink not.

O deliver me from them that hate me: and out of the deep waters.

Let not the water flood drown me: neither let the deep swallow me up; let not the pit shut its mouth upon me.

Hear me, O Lord, for thy mercy is comfortable: according to the multitude of thy mercies look upon me.

Turn not thy face from thy servant: O haste thee and help me for I am in trouble.

Give heed to my soul and save it.

Alleluia.

Bless me. Glory.

THE APOSTLE TO THE ROMANS. v. 6–15.

For when we were yet without strength, in due time Christ died for the ungodly, *etc.*

Ps. xxxvii (xxxviii)

They cast me out, the beloved: as a dead man that hath become abominable.

Forsake me not, O Lord my God: be not thou far from me.

THE GOSPEL ACCORDING TO JOHN. xi. 38–45

And Jesus groaned in himself and came to the grave. It was a cave, *etc.*

Say the Peace, the Fathers, the Congregations, the Creed, and this prayer,

We thank thee, O Lord God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ, the Father of mercies, and the God of all consolation, who dost console us in our loneliness, and dost visit us in our affliction unfailingly. For by thy will thou didst make us, and didst furnish the world with us, and by a just judgement didst bring upon us the judgement of death, because we sinned against thee from the time that thou didst make us. And we transgressed thy law and thy commandments, with rashness and carelessness and of purpose , and in truth we are worthy of death. But thou didst save us by the incarnation of thine only-begotten Son ; for by his death thou didst tread down him that hath power over death, that is, the devil, and didst save us yet again. We pray thee, our Master, Lord of all, to keep the charge of thy servant *N.*, and give unto him an heavenly reward and a good portion in thy kingdom. And them that survive, who are thy servants, sustain and comfort. For thou art the Father of orphans, and the judge of widows, and takest away their sorrows from them, and the tears from their eyes. Give unto them patience and consolation according to thy good pleasure, For thou art he that takest away the sins of the world. through thine only-begotten Son, Jesus Christ our Lord. Through whom.

The people shall say Our Father which art in heaven. *Then the priest shall say the Absolution and the Blessing and shall sprinkle the place with water and salt. And to our Lord be glory always.*

With God.

THE LECTIONS THAT ARE READ IN THE SYNAXIS OF THE DEAD

THE APOSTLE TO THE ROMANS vi. 8–18

Now if we be dead with Christ, we shall also live with him, *etc.*

THE CATHOLIC EPISTLE OF PETER. I, i. 22–24

Seeing that ye have purified your souls, *etc.*

Acts. ii. 29–35

Men and brethren, I must freely speak unto you of our Patriarch and father David, *etc.*

The Trisagion shall be said and the Prayer of the Gospel.

Ps. cii (ciii. 14, 15).

Remember, O Lord, that we are dust, and man is as a shadow all his days: as a flower of the field, so he withereth.

Alleluia.

THE GOSPEL ACCORDING TO JOHN. vi. 35–46.

Jesus said unto them, I am the bread of life, *etc.*

The Psali Adam, said over the dead after the Gospel to the tone, Enlighten.

Unto this soul
On whose behalf we are gathered together,
O Lord give rest
In the kingdom of heaven.

Open unto it, O Lord,
The gates of heaven,
And receive it
According to thy great mercy.

Open unto it, O Lord,
The gate of righteousness,
That it may enter in,
And rejoice there.

Open unto it, O Lord,
The gate of Paradise,
As thou didst open
Unto the thief.

Open unto it, O Lord,
The gate of the kingdom.
Let it be partaker
With all the saints.

Open unto it, O Lord,
The gates of rest,
That it may sing praises
With all the angels.

May it be worthy
To see joy.
Let the angels of light
Lead it to the life.

May it repose
In the bosom of our fathers,
Abraham.
Isaac, and Jacob Israel,

Forgive it its sins,
Which it hath aforetime committed,
Both in ignorance
And in knowledge.

For thou, O Lord,
Knowest the feebleness,
And the weakness
Of human nature.

And in thy mercy,
Give consolation
To all whom it hath left behind,
And to its household.

And give unto them patience,
And a good heavenly reward,
Through the intercessions of our lady Mary,
And all the whole choir of heaven.

Let both thy mercy,
And thy help,
Be with thy people;
Grant them repose.

Stablish us
In thy orthodox faith;
Be a protector unto us,
Even to us the faithful.

We worship thee, O Christ,
With thy good Father,
And the Holy Spirit ;
For thou hast redeemed us.

Psali Adam said over a chief priest in his order who has died; and it shall be said in his church; to the tone, Enlighten.

Gather together with me
All ye men of the tongue;
That we may weep together
With a great lamentation.

Over our father,
And teacher,
And guide,
The honoured Abba *N.*

Contemplate him,
O ye that knew him,
Lying in your midst,
And speaking with you.

I will bid thee farewell,
O temple of the Lord,
Wherein I offered,
Sacrifices to God.

I will bid you farewell,
O my God-loving fathers :
Faithful priests
Of the Almighty.

My fathers the hegumens,
And the priests,
My fellow ministers,
In the temple of God.

I take leave of you,
O my holy fathers ;
For ye shall see
My face no more.

I will bid you farewell,
My brethren the deacons,
Which were fellow-
Ministers with me.

The peace of the Lord
Be with you,
Preserve you,
Keep you.

The peace of the Lord
Be with you all
Till your christian
End.

Verily I say unto you,
O my beloved brethren,
That ye shall see
My face no more.

Pray unto the Lord for me,
My fathers and my brethren,
That the Lord may have mercy
On my wretchedness.

Pray for me,
That my entering in
May be before him
With confidence.

Pray for me,
That he pardon me,
And shew mercy unto me,
Before his judgment seat.

Go in peace
To the peace of joy;
To the place
Of the four and twenty priests.

Go in peace
To the bosom of our fathers,
Abraham,
And Isaac, and Jacob Israel.

Go in peace;
Peace be upon thee;
Through the intercessions of our lady Mary.
And all the whole choir of the saints, Amen,
We worship thee
O Christ our God, *etc.*

And when he has read the Gospel, and interpreted it in Arabic, this Response is sung in the mourning tone.

To this soul on whose behalf we are gathered together
May Christ give rest;
In the heavenly Jerusalem,
In the land of the living.

For he is pitiful,
And seeketh to save the sheep that hath gone a stray
As good One, and Lover of men,
Have mercy on us after thy great mercy.

For blessed is the Father, the Son, and the Holy [Ghost,
The perfect Trinity;
We worship Him,
We glorify Him.

The form of Adam as it is said at the funeral of deacons, after the Absolution.

Gather together with me all of you, O sons of the [Orthodox Church
Ministers of the temple of God,
That we may weep together with a great lamentation,
For our beloved brother, the honoured deacon *N.*
Amen, etc.
Contemplate him,
O ye people that knew him,
Lying in your midst
Speaking to you great and small, saying,

I bid thee farewell, O Altar of God,
Which it has been my duty to prepare for my fathers [the priests,
That they might minister thereat prayers and masses
Unto the remission of the sins of the people.

I bid you farewell,
O my fathers the priests,
With whom and to whom I ministered
In all the priestly function.

I bid you farewell,
O my brethren the deacons,
My fellows in the worship,
And spiritual psalmody.

I bid you farewell,
O my faithful brethren,
The chosen people of God,
Who assisted me in all things.

Verily I say unto you,
My fathers and my brethren,
That from henceforth ye shall see
My face no more.

Pray unto the Lord for me,
My fathers and my brethren,
That Christ may have mercy
On my feebleness.

Pray unto the Lord for me
That my entering in before him
May be with confidence,
And that he forgive me my sins.

And that he may shew me mercy
Before his dreadful judgement seat;
Pardon and forgive me
Whatsoever hath proceeded from me.

Lo, now I depart from you,
And ye also
Shall follow my going,
In my way.

Go in peace, O our brother.
To the place of joy,
In the bosom of Abraham
And Isaac and Jacob.

Go in peace
Where is Stephen,
The chief
Of the deacons.

Go in peace.
The peace of the Lord be with thee.
And may he pardon thee before us;
And may God help us as he hath helped thee.

And may he recompense thee for thy ministry,
In the Church of the blessed, in the heavenly Jerusalem;
The place whence sorrow and trouble and sadness
Have fled away.

Through the intercession of the Lady,
The pure Lady Mary,
And all the martyrs,
And the saints. *Amen.*

THE FUNERAL SERVICE OF PRIESTS, WHEN THEY DIE DURING PASCHA

From the book of Numbers of Moses the prophet. xx, 22–29.

And the children of Israel, even the whole congregation, came unto mount Hor, *etc.*

Then[1] *the Psalm and the Gospel belonging to the funeral service of priests shall be said in a mourning tone; as on p. 128. Then he shall say after this* Our Father which art in heaven, *and the Absolution and the Blessing.*

THE MOURNING FOR DEACONS WHO SHALL DIE DURING PASCHA

From Job the just, vi. 30–vii. 18

For there is no iniquity on my tongue, *etc.*

THE MOURNING FOR BOY CHILDREN WHO SHALL DIE DURING PASCHA

From the Book of the Kings, [I], xvii. 17

And it came to pass, after these things, that the son of the widow, the mistress of the house, fell sick, *etc.*

Then he shall say the Psalm and the Gospel belonging to children (pp. 114, 115) to a mourning tone. Then Our Father which art in heaven, *and the Absolution and the Blessing.*

THE MOURNING FOR YOUNG GIRLS WHO SHALL DIE DURING PASCHA

From the Book of Judges xi. 30–40

And Jephthah vowed a vow unto the Lord (*etc.*).

THE MOURNING FOR NUNS WHO HAVE DIED DURING PASCHA

From the Proverbs of Solomon. xxxi. 10–20

Who can find a virtuous woman? *etc.*

---

[1] In Arabic.

Then he shall say the Trisagion and the Prayer of the Gospel, and part of Psalm xvi. (xvii. 1).

Hear the right, O Lord, and consider my complaint: hearken unto my prayer that goeth not out of feigned lips.

Let my sentence come forth from thy presence: let mine eyes look on the things that be equal.

Alleluia.

THE GOSPEL ACCORDING TO LUKE. x. 38–42

And as they went he entered into a certain village: and a certain woman, named Martha, *etc.*

Then they shall say, Our Father which art in heaven, *and the Absolution and the Blessing.*

PUBLICATIONS

OF THE

S. P. C. K. & THE SHELDON PRESS

BOOKS FOR STUDENTS AND OTHERS

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
AND
THE SHELDON PRESS
LONDON: NORTHUMBERLAND AVENUE, W.C. 2
43 QUEEN VICTORIA STREET, E.C. 4
BRIGHTON: 61 PRESTON STREET. BATH: 39 GAY STREET
New York and Toronto: THE MACMILLAN COMPANY

And of all Booksellers.

Translations of Early Documents

A Series of Texts important for the study of Christian origins. Under the Joint Editorship of the Rev. W. O. E. Oesterley, D.D., and the Rev. Canon G. H. Box, D.D.

The Church Times says: "The names of the Editors are a guarantee of trustworthy and expert scholarship, and their work has been admirably performed."

FIRST SERIES—Palestinian-Jewish and Cognate Texts (Pre-Rabbinic)

Jewish Documents of the Time of Ezra

Translated from the Aramaic by A. E. Cowley, Litt.D. 4*s*. 6*d*.

The Wisdom of Ben-Sira (Ecclesiasticus)

By the Rev. W. O. E. Oesterley, D.D., Examining Chaplain to the Bishop of London. 3*s*. 6*d*.

The Book of Enoch

By the Rev. R. H. Charles, D.D., Canon of Westminster. 3*s*. 6*d*.

The Book of Jubilees

By the Rev. Canon Charles. 5*s*. 6*d*.

The Testaments of the Twelve Patriarchs

By the Rev. Canon Charles. 3*s*. 6*d*.

The Ascension of Isaiah

By the Rev. Canon Charles. Together with *The Apocalypse of Abraham* in one volume. 4*s*. 6*d*.

The Apocalypse of Ezra (ii. Esdras)

By the Rev. Canon Box. 3*s*. 6*d*.

The Apocalypse of Baruch

By the Rev. Canon Charles. Together with *The Assumption of Moses* in one volume. 3*s*. 6*d*.

The Apocalypse of Abraham

By the Rev. Canon Box. Together with *The Ascension of Isaiah* in one volume. 4*s*. 6*d*.

The Assumption of Moses

By Rev. W. J. Ferrar, M.A. Together with *The Apocalypse of Baruch* in one volume. 3*s*. 6*d*.

The Biblical Antiquities of Philo

By M. R. James, Litt.D., F.B.A., Hon. Litt.D., Dublin, Hon. LL.D., St. Andrews, Provost of King's College, Cambridge. 8*s*. 6*d*.

The Lost Apocrypha of the Old Testament

By M. R. James, Litt.D. 5*s*. 6*d*.

SECOND SERIES—Hellenistic-Jewish Texts

The Testament of Abraham
By G. H. Box, M.A., D.D. With an Appendix by S. Gaselee, M.A. 6s.

The Wisdom of Solomon
By W. O. E. Oesterley, D.D. 3s. 6d.

The Sibylline Oracles (Books iii-v)
By the Rev. H. N. Bate, M.A., Examining Chaplain to the Bishop of London. 3s. 6d.

The Letter of Aristeas
By H. St. John Thackeray, M.A., King's College, Cambridge. 3s. 6d.

Selections from Josephus
By H. St. J. Thackeray, M.A. 5s.

The Third and Fourth Books of Maccabees
By the Rev. C. W. Emmet, B.D. 3s. 6d.

The Book of Joseph and Asenath
Translated from the Greek by E. W. Brooks. 3s. 6d.

THIRD SERIES—Palestinian-Jewish and Cognate Texts (Rabbinic)

The Sayings of the Jewish Fathers (Pirke Aboth). Translated from the Hebrew by W. O. E. Oesterley, D.D. 5s

Tractate Berakoth (Benedictions). With Introduction and Notes by A. Lukyn Williams, D.D. 6s.

Tractate Sanhedrin. Mishnah and Tosefta. The Judicial procedure of the Jews as codified towards the end of the second century A.D. Translated from the Hebrew, with brief Annotations, by the Rev. Herbert Danby, M.A. 6s.

Tractate Shabbath. Mishnah. Translated from the Hebrew with Explanatory Notes by W. O. E. Oesterley, D.D. 6s.

Kimhi's Commentary on the Psalms (Book I, Selections). By Rev. R. G. FINCH, B.D. 7*s.* 6*d.*

Midrash Sifre on Numbers. Selections from Early Rabbinic Scriptural Interpretations. Translated by PAUL P. LEVERTOFF. Introduction by Canon G. H. BOX, D.D. 7*s.* 6*d.*

Sukkah, Mishna and Tosefta. With Introduction, Translation and Short Notes by A. W. GREENUP, D.D. 5*s.*

Eusebius. Bishop of Cæsarea. The Ecclesiastical History and the Martyrs of Palestine. Translated, with Introduction and Notes, by HUGH JACKSON LAWLOR, D.D., Litt.D. and JOHN ERNEST LEONARD OULTON, B.D. Volume I. Translation. Vol. II. Introduction, Notes and Appendix. Each 10*s.* 6*d.*

Select Passages Illustrating Neoplatonism. Translated with an Introduction by E. R. DODDS, University College, Reading. 5*s.*

A Short Survey of the Literature of Rabbinical and Mediæval Judaism. By W. O. E. OESTERLEY, D.D., and G. H. BOX, D.D. 12*s.* 6*d.*

Select Passages Illustrating Mithraism. With an Introduction by the Rev. A. S. GEDEN, D.D. 3*s.* 6*d.*

The Uncanonical Jewish Books
A Short Introduction to the Apocrypha and the Jewish Writings 200 B.C.–A.D. 100. By W. JOHN FERRAR, M.A. 2*s.* 6*d.*

Barnabas, Hermas and the Didache
Being the Donnellan Lectures, 1920, by J. ARMITAGE ROBINSON, D.D., Dean of Wells. 6*s.*

The Acts of the Apostles
Translated from the Codex Bezae, with an Introduction on its Lucan Origin and importance by Canon J. M. WILSON, D.D. 3*s.* 6*d.*

Pistis Sophia
Literally Translated from the Coptic by GEORGE HORNER. With an Introduction by F. LEGGE, F.S.A. 16*s.*

Translations of Christian Literature

The Church Times says: "The splendid series of Translations."

The Tablet says: "Excellent translations series for which all students are so deeply indebted to the enterprise of the S.P.C.K."

A NUMBER of translations from the Fathers have already been published by the S.P.C.K. under the title "Early Church Classics." This series is now enlarged to include texts which are neither "early" nor necessarily "classics." The divisions at present proposed are given below. Volumes belonging to the original series are marked with an asterisk.

SERIES I.—GREEK TEXTS.

Selections from the Commentaries and Homilies of Origen. Translated by R. B. Tollinton, D.D. 10*s.*

The Ascetic Works of St. Basil. Translated into English, with Introduction and Notes, by W. K. L. Clarke, D.D. 12*s.* 6*d.*

Dionysius the Areopagite: The Divine Names and the Mystical Theology. By C. E. Rolt. 7*s.* 6*d.*

The Library of Photius. By J. H. Freese, M.A. Vol. I. 10*s.*

The Apocriticus of Macarius Magnes. By T. W. Crafer, D.D. 7*s.* 6*d.*

***The Epistle of St. Clement, Bishop of Rome.** By the Most Rev. J. A. F. Gregg, D.D. 1*s.* 9*d.* (*Out of print.*)

***Clement of Alexandria: Who is the Rich Man that is being saved?** By P. M. Barnard, B.D. 1*s.* 9*d.*

***St. Chrysostom: On the Priesthood.** By T. A. Moxon. 2*s.* 6*d.*

The Doctrine of the Twelve Apostles. By C. Bigg, D.D. Revised by the Right Rev. A. J. Maclean, D.D. 3*s.* 6*d.*

***The Epistle to Diognetus.** By the Rt. Rev. L. B. Radford, D.D. 2*s.* 6*d.*

St. Dionysius of Alexandria. By C. L. Feltoe, D.D. 4*s.*

Translations of Christian Literature (continued).

SERIES I.—GREEK TEXTS (*continued*).

***The Epistle of the Gallican Churches: Lugdunum and Vienna.** With an Appendix containing Tertullian's Address to Martyrs and the Passion of St. Perpetua. By T. H. BINDLEY, D.D. 1*s.* 9*d.*

***St. Gregory of Nyssa: The Catechetical Oration.** By the Ven. J. H. SRAWLEY, D.D. 2*s.* 6*d.*

***St. Gregory of Nyssa: The Life of St. Macrina.** By W. K. LOWTHER CLARKE, D.D. 1*s.* 9*d*

Gregory Thaumaturgus (Origen the Teacher): the Address of Gregory to Origen, with Origen's Letter to Gregory. By W. METCALFE, B.D. 3*s.* 6*d.* [*Re-issue.*

***The Shepherd of Hermas.** By C. TAYLOR, D.D. 2 vols. 2*s.* 6*d.* each.

Eusebius: The Proof of the Gospel. By W. J. FERRAR 2 vols. 20*s.* (*Not sold separately.*)

Hippolytus: Philosophumena. By F. LEGGE. 2 vols. 20*s.* (*Not sold separately.*)

The Epistles of St. Ignatius. By the Ven. J. H. SRAWLEY, D.D. 4*s.*

***St. Irenaeus: Against the Heresies.** By F. R. M. HITCHCOCK, D.D. 2 vols. 2*s.* 6*d.* each.

Palladius: The Lausiac History. By W. K. LOWTHER CLARKE, D.D. 5*s.*

***St. Polycarp.** By B. JACKSON. 1*s.* 9*d.*

The Dialogue of Palladius concerning the Life of Chrysostom. By HERBERT MOORE. 8*s.* 6*d.*

Fifty Spiritual Homilies of St. Macarius the Egyptian. By A. J. MASON, D.D. 15*s.*

SERIES II.—LATIN TEXTS.

St. Augustine on the Spirit and the Letter. By W. J. SPARROW-SIMPSON, D.D. 5*s.*

Tertullian's Treatises concerning Prayer, concerning Baptism. By A. SOUTER, D.Litt. 3*s.*

Tertullian against Praxeas. By A. SOUTER, D.Litt. 5*s.*

Translations of Christian Literature (continued).

SERIES II.—LATIN TEXTS (*continued*).

St. Bernard: The Twelve Degrees of Humility and Pride. Translated by BARTON R. V. MILLS, M.A. 6*s*. net.

Tertullian concerning the Resurrection of the Flesh. By A. SOUTER, D.Litt. 12*s*. 6*d*.

Novatian on the Trinity. By H. MOORE. 6*s*.

St. Augustine: The City of God. By F. R. M. HITCHCOCK, D.D. Abridged. 3*s*. [*Re-issue.*

***St. Cyprian: The Lord's Prayer.** By T. H. BINDLEY, D.D. 2*s*.

Minucius Felix: The Octavius. By J. H. FREESE. 3*s*. 6*d*.

***Tertullian: On the Testimony of the Soul and On the Prescription of Heretics.** By T. H. BINDLEY, D.D. 2*s*. 6*d*.

***St. Vincent of Lerins: The Commonitory.** By T. H. BINDLEY, D.D. 2*s*. 6*d*.

St. Bernard: Concerning Grace and Free Will. By WATKIN W. WILLIAMS. 7*s*. 6*d*.

The Life of Otto: Apostle of Pomerania, 1060-1139. By EBO and HERBORDUS. Translated by CHARLES H. ROBINSON, D.D. 8*s*. 6*d*.

Anskar, the Apostle of the North, 801–865. By CHARLES H. ROBINSON, D.D. Translated from the Vita Anskarii by BISHOP RIMBERT, his fellow-missionary and successor. 4*s*. [Published by S.P.G.]

Select Epistles of St. Cyprian treating of the Episcopate. Edited with Introduction and Notes by T. A. LACEY, M.A. 8*s*. 6*d*.

SERIES III.—LITURGICAL TEXTS.

EDITED BY C. L. FELTOE, D.D.

St. Ambrose: On the Mysteries and on the Sacraments. By T. THOMPSON, B.D., and J. H. SRAWLEY, D.D. 4*s*. 6*d*.

***The Apostolic Constitutions and Cognate Documents, with special reference to their Liturgical elements.** By DE LACY O'LEARY, D.D. 1*s*. 9*d*.

Translations of Christian Literature (continued).

SERIES III.—LITURGICAL TEXTS (*continued*).

The Anaphoras of the Ethiopic Liturgy. By J. M. HARDEN, D.D. 7*s.* 6*d.*

The Liturgy of the Eighth Book of the Apostolic Constitution, commonly called the Clementine Liturgy. By R. H. CRESSWELL. 3*s.*

The Pilgrimage of Etheria. By M. L. MCCLURE. 6*s.*

Bishop Sarapion's Prayer-Book. By the Rt. Rev. J. WORDSWORTH, D.D. 2*s.* 6*d.*

The Swedish Rite. By E. E. YELVERTON. 8*s.* 6*d.*

Twenty-five Consecration Prayers. With Notes and Introduction by ARTHUR LINTON. 7*s.* 6*d.*

SERIES IV.—ORIENTAL TEXTS.

The Ethiopic Didascalia. By J. M. HARDEN, B.D. 9*s.*

The Apostolic Preaching of Irenaeus (Armenian). By J. A. ROBINSON, D.D. 7*s.* 6*d.*

SERIES V.—LIVES OF THE CELTIC SAINTS.

EDITED BY ELEANOR HULL.

St. Malachy of Armagh (St. Bernard). By H. J. LAWLOR, D.D. 12*s.*

The Latin and Irish Lives of Ciaran. Translated and Annotated by R. A. STEWART MACALISTER, Litt.D., F.S.A. 10*s.*

St. Patrick: Life and Works. By N. J. D. WHITE, D.D. 6*s.* 6*d.*

St. David. By A. W. WADE-EVANS. 7*s.* 6*d.*

The Life of St. Samson of Dol. By THOMAS TAYLOR, B.D. 5*s.*

The Life of St. Gall. By MAUD JOYNT. 7*s.* 6*d.* net.

SERIES VI.—SELECT PASSAGES.

Documents Illustrative of the History of the Church. Vol. I.: to A.D. 313. Vol. II.: A.D. 313–A.D. 461. Edited by B. J. KIDD, D.D. Vol. I. 8*s.* 6*d.* Vol. II. 10*s.*

Ante-Nicene Exegesis of the Gospels. By HAROLD SMITH, D.D. Vols. I.–V. Each 7*s.* 6*d.* Vol. VI. 6*s.*

SERIES VII.

Lives of the Serbian Saints. By VOVESLAV YANICH, D.D., and C. P. HANKEY, M.A. 6*s.* 6*d.*

Handbooks of Christian Literature

The Letters of St. Augustine. By the Rev. Canon W. J. Sparrow Simpson, D.D. 10*s.*

The Early Christian Books. A Short Introduction to Christian Literature to the Middle of the Second Century. By the Rev. W. John Ferrar, M.A. 3*s.* 6*d.*

The Inspiration and Authority of Holy Scripture. A Study in the Literature of the First Five Centuries. By G. Duncan Barry, B.D. 4*s.* 6*d.*

The Eucharistic Office of the Book of Common Prayer. By the Rev. Leslie Wright, M.A., B.D. 3*s.* 6*d.*

An Introduction to Ethiopic Christian Literature. By J. M. Harden, B.D., LL.D. 5s.

Helps for Students of History

Edited by C. JOHNSON, M.A., H. W. V. TEMPERLEY, M.A., and J. P. WHITNEY, D.D., D.C.L.

The Times Educational Supplement says: "The S.P.C.K. has been fortunate in securing specialists of high rank for this series."

1. **Episcopal Registers of England and Wales.** By R. C. Fowler, B.A., F.S.A. 6*d.*
2. **Municipal Records.** By F. J. C. Hearnshaw, M.A., LL.D. 1*s.*
3. **Medieval Reckonings of Time.** By Reginald L. Poole, LL.D., Litt.D. 6*d.*
4. **The Public Record Office.** By C. Johnson, M.A. 6*d.*
5. **The Care of Documents.** By C. Johnson, M.A. 6*d.*
6. **The Logic of History.** By C. G. Crump. 8*d.*
7. **Documents in the Public Record Office, Dublin.** By R. H. Murray, Litt.D. 8*d.*
8. **The French Wars of Religion.** By Arthur A. Tilley, M.A. 6*d.*

By Sir A. W. WARD, Litt.D., F.B.A.

9. **The Period of Congresses—I. Introductory.** 8*d.*
10. **II. Vienna and the Second Peace of Paris.** 1*s.*
11. **III. Aix-la-Chapelle to Verona.** 1*s.*
    Nos. 9, 10, and 11 in one volume, cloth, 3*s.* 6*d.*
12. **Securities of Peace: A Retrospect (1848–1914).** Paper, 2*s.*; cloth, 3*s.*

13. **The French Renaissance.** By A. A. TILLEY, M.A. 8*d.*
14. **Hints on the Study of English Economic History.** By W. CUNNINGHAM, D.D., F.B.A., F.S.A. 8*d.*
15. **Parish History and Records.** By A. HAMILTON THOMPSON, M.A., F.S.A. 8*d.*
16. **A Short Introduction to the Study of Colonial History.** By A. P. NEWTON, M.A., D.Litt. 6*d.*
17. **The Wanderings and Homes of Manuscripts.** By M. R. JAMES, Litt.D., F.B.A. Paper, 2*s.*; cloth, 3*s.*
18. **Ecclesiastical Records.** By the Rev. CLAUDE JENKINS, M.A., Librarian of Lambeth Palace. 1*s.* 9*d.*
19. **An Introduction to the History of American Diplomacy.** By CARL RUSSELL FISH, Ph.D. 1*s.*
20. **Hints on Translation from Latin into English.** By ALEXANDER SOUTER, D.Litt. 6*d.*
21. **Hints on the Study of Latin (A.D. 125-750).** By ALEXANDER SOUTER, D.Litt. 8*d.*
22. **Report of the Historical MSS. Commission.** By R. A. ROBERTS, F.R.Hist.S. 2*s.* 6*d.*
23. **A Guide to Franciscan Studies.** By A. G. LITTLE. 1*s.* 6*d.*
24. **A Guide to the History of Education.** By JOHN WILLIAM ADAMSON. 8*d.*
25. **Introduction to the Study of Russian History.** By W. F. REDDAWAY. 6*d.*
26. **Monuments of English Municipal Life.** By W. CUNNINGHAM, D.D., F.B.A. 1*s.*
27. **La Guyenne Pendant la Domination Anglaise, 1152-1453.** Par CHARLES BÉMONT. 1*s.* 4*d.*
28. **The Historical Criticism of Documents.** By R. L. MARSHALL, M.A., LL.D. 1*s.* 3*d.*
29. **The French Revolution.** By G. P. GOOCH. 8*d.*
30. **Seals.** By H. S. KINGSFORD. 1*s.* 3*d.*
31. **A Student's Guide to the Manuscripts of the British Museum.** By JULIUS P. GILSON, M.A. 1*s.*

Helps for Students of History (continued).

32. **A Short Guide to some Manuscripts in the Library of Trinity College, Dublin.** By R. H. MURRAY, Litt.D. 1*s.* 9*d.*

33–35. **Ireland.** No. 33, 1494–1603; No. 34, 1603–1714; No. 35, 1714–1829. By R. H. MURRAY, Litt.D. Each, 1*s.* Nos. 33–35 in one volume, 3*s.* 6*d.*

36. **Coins and Medals.** By G. F. HILL, M.A., F.B.A. 1*s.* 6*d.*

37. **The Latin Orient.** By W. MILLER, M.A. 1*s.* 6*d.*

38. **The Turkish Restoration in Greece, 1718-1797.** By WILLIAM MILLER, M.A. 1*s.* 3*d.*

39. **Sources for the History of Roman Catholics in England, Ireland and Scotland, 1533–1795.** By JOHN HUNGERFORD POLLEN, S.J. 1*s.* 3*d.*

40. **English Time Books.—Vol. I. English Regnal Years and Titles, Hand-lists, Easter Dates, etc.** Compiled by J. E. W. WALLIS, M.A. 4*s.*

41. **Knights of Malta, 1523–1798.** By R. COHEN. 2*s.*

42. **Records for the Early History of South Africa.** By C. GRAHAM BOTHA. 1*s.*

43. **The Western Manuscripts of the Bodleian Library.** By H. H. E. CRASTER, D.Litt. 1*s.* 3*d.*

44. **Geographical Factors.** By H. J. FLEURE. 6*d.*

45. **The Colonial Entry Books. A Brief Guide to the Colonial Records in the Public Record Office before 1696.** By C. S. S. HIGHAM, M.A. 1*s.* 6*d.*

46. **The University Library, Cambridge.** By H. GIDNEY ALDIS, M.A. 6*d.*

47. **A Students' Guide to the Manuscripts relating to English History in the Seventeenth Century in the Bodleian Library.** By G. DAVIES. 1*s.*

48. **History and Ethnology.** By W. R. H. RIVERS, M.D., LL.D., F.R.S. 6*d.*

49. **Some Aspects of Boundary Settlement at the Peace Conference.** By ALAN G. OGILVIE, B.Sc. 6*d.*

50. **The Mechanical Processes of the Historian.** By CHARLES JOHNSON, M.A., F.S.A. 6*d.*

51. **The Sources for the History of the Council in the Sixteenth and Seventeenth Centuries.** By E. R. ADAIR, M.A. 3*s.* 6*d.*

Texts for Students

1. **Select Passages from Josephus, Tacitus, Suetonius, Dio Cassius,** illustrative of Christianity in the First Century. Arranged by H. J. WHITE, D.D. 6*d.*
2. **Selections from Matthew Paris.** By C. A. J. SKEEL, D.Lit. 9*d.*
3. **Selections from Giraldus Cambrensis.** By C. A. J. SKEEL, D.Lit. 9*d.*
4. **Libri Sancti Patricii.** The Latin Writings of St. Patrick, etc. By NEWPORT J. D. WHITE, D.D. 6*d.*
5. **A Translation of the Latin Writings of St. Patrick.** By NEWPORT J. D. WHITE, D.D. 6*d.*
6. **Selections from the Vulgate.** 9*d.*
7. **The Epistle of St. Clement of Rome.** 6*d.*
8. **Select Extracts from Chronicles and Records relating to English Towns in the Middle Ages.** By F. J. C. HEARNSHAW, M.A., LL.D. 9*d.*
9. **The Inscription on the Stele of Méša.** Commonly called the Moabite Stone. Translated by the Rev. H. F. B. COMPSTON, M.A. 6*d.*
10. **The Epistles of St. Ignatius.** 1*s.*
11. **Christian Inscriptions.** By H. P. V. NUNN, M.A. 1*s.*
12. **Selections from the "Historia Rerum Anglicarum" of William of Newburgh.** 1*s.* 3*d.*
13. **The Teaching of the Twelve Apostles.** By T. W. CRAFER, D.D. 4*d.* 13A. **An English Translation.** 3*d.*
14. **The Epistle of Barnabas.** Edited by T. W. CRAFER, D.D. 6*d.* 14A. **An English Translation.** 6*d.*
15. **The Code of Hammurabi.** By P. HANDCOCK, M.A. 1*s.*
16. **Selections from the Tell El-Amarna Letters.** By PERCY HANDCOCK, M.A. 4*d.*
17. **Select Passages Illustrating Commercial and Diplomatic Relations between England and Russia.** By A. WEINER, M.A., F.R.Hist.S. 1*s.* 6*d.*
18. **The Early History of the Slavonic Settlements in Dalmatia, Croatia and Serbia.** By J. B. BURY. 2*s.*
19. **Select Extracts Illustrating Florentine Life in the 13th and 14th Centuries.** By E. G. ROPER, B.A. 1*s.*
20. **Select Extracts Illustrating Florentine Life in the 15th Century.** By ESTHER G. ROPER, B.A. 1*s.*
    Nos. 19 and 20 in one volume, 2*s.* 6*d.*
21. **Itinerarium Regis Ricardi.** By M. T. STEAD. 1*s.* 9*d.*

Texts for Students (continued).

22. **The Second Epistle of Clement to the Corinthians.** 6*d.*

22A. **An English Translation of the above.** 6*d.*

23. **Extracts Illustrating Sports and Pastimes in the Middle Ages.** By E. L. Guilford, M.A. 1*s.* 9*d.*

24. **Babylonian Flood Stories.** 25. **Babylonian Penitential Psalms.** By P. Handcock, M.A. 6*d.* each.

26. **The Hymn of Cleanthes.** Translated with Introduction and Notes by E. H. Blakeney, M.A. 6*d.*

27. **The Foundations of Modern Ireland.** The Civil Policy of Henry VIII. and the Reformation. By Constantia Maxwell, M.A. 1*s.* 6*d.*

28. **Selections from the Qur'án.** Arranged by H. U. Weitbrecht Stanton, M.D., D.D. 1*s.*

29. **The Tome of Pope Leo the Great.** Latin Text with Translation, Introduction, and Notes, by E. H. Blakeney, M.A. 1*s.*; duxeen boards, 1*s.* 6*d.*

30. **The Book of Amos.** Hebrew Text edited by Theodore H. Robinson, M.A., D.D. 2*s.* 6*d.*

31. **Sukkah. (A Critical Hebrew Text.)** By A. W. Greenup, D.D. 2*s.* 6*d.*

32. **Readings from the Apocrypha.** Selected and Annotated by E. H. Blakeney, M.A. 1*s.*; cloth, 1*s.* 6*d.*

33 & 34. **English Social Life in the Eighteenth Century.** Illustrated from Contemporary Sources. By M. D. George. Each 1*s.* 6*d.* In one vol., cloth, 3*s.* 6*d.*

35. **Texts Illustrating Ancient Ruler-Worship.** Edited by C. Lattey, S.J., M.A. 6*d.*

35A. **An English Translation of the above.** 6*d.*

36. **Select Passages Illustrative of Neoplatonism.** Greek edition. Edited by E. R. Dodds, B.A. 4*s.* 6*d.*

37. **Traders in East and West.** Some Aspects of Trade in the 17th and 18th Centuries. By Florence L. Bowman and Esther G. Roper. 2*s.*

38. **Travellers and Travelling in the Middle Ages.** By E. L. Guilford, M.A. 2*s.*

39. **St. Augustine: De Fide et Symbolo.** Edited by Harold Smith, D.D. 2*s.* 6*d.*

40. **God and His Works.** Being Selections from Part I. of the "Summa Theologica" of St. Thomas Aquinas. Arranged, with an Introduction, by A. G. Hebert, M.A. Paper cover, 2*s.* 6*d.* Duxeen boards, 3*s.* 6*d.* net.

Texts for Students (continued).

41. **Village Life in the Fifteenth Century.** Illustrated from Contemporary Sources by H. M. DUNCAN and W. J. HAWARD. 3*s*. 6*d*. net.
42. **The Book of Ruth.** The Hebrew Text with Grammatical Notes and Vocabulary by A. R. S. KENNEDY, D.D. 2*s*. 6*d*. net.
43. **Cyprian De Unitate Ecclesiæ.** The Latin text, translated, with an Introduction and Brief Notes, by E. H. BLAKENEY, M.A. 1*s*. 6*d*. net.

The Bede Histories.

Edited by MISS H. L. POWELL, F.R.Hist.Soc.

SERIES III.

History of the People of England. By ALICE DRAYTON GREENWOOD, F.R.Hist.Soc. With many Maps and Illustrations.

Vol. I. 55 B.C. to A.D. 1485. 7*s*. 6*d*.

History says: "The book is characterised by a general accuracy of detail."

Vol. II. 1485–1688. 7*s*. 6*d*.

History says: "Invaluable to the highest forms of schools and to undergraduates. . . One has the sense that everything is there which is wanted . . . a most useful instrument of teaching, not less to the teacher than the taught."

Vol. III. 1689–1834. 7*s*. 6*d*.

The Times Literary Supplement says: "Fully maintains the high standard of the earlier volumes . . . should be of great value to the young University student. The facts are accurate, well co-ordinated and clearly set forth. . . . The maps, illustrations and reproductions are numerous and excellent."

Vol. IV. 1834–1910. 6*s*.

SERIES II.

Vol. I. History of the People of England from the Earliest Times to 1066. By ADELINE I. RUSSELL, M.A. With 122 Illustrations and 8 Maps. 2*s*. 6*d*.

The Teachers' Times says: ". . . Presented in a most attractive form. The outline is brightly written. . . . Incidents and quotations are taken, where possible, from contemporary authorities. Illustrations are very plentiful."

The Journal of Education says: "Scholarly, well-balanced and thoroughly interesting."

Vol. III. The Tudors and Stuarts. By H. L. POWELL, F.R.Hist.Soc. With numerous Illustrations. 5*s*.

Studies in Church History

Richard Baxter. Puritan and Mystic. By A. R. Ladell, M.A. Preface by W. H. Frere, D.D., Bishop of Truro. 5*s.*

The Dominican Order in England before the Reformation. By Beryl E. R. Formoy, M.A. 6s.

The Cathedral Church of Hereford: Its History and Constitution. By Arthur Thomas Bannister, M.A. 7*s.* 6*d.*

The Christian Church in the Epistles of St. Jerome. By L. Hughes, M.A., D.D. 4s. 6*d.*

The Prelude to the Reformation. By the Rev. R. S. Arrowsmith. 8*s.*

The Albigensian Heresy. By H. J. Warner, B.D. Vol. I. 3*s.* 6*d.* Vol. II. 6*s.*

The Early Franciscans and Jesuits. A Study in Contrasts. By Arthur S. B. Freer, M.A. 6*s.*

Some Eighteenth-Century Churchmen: Glimpses of English Church Life in the Eighteenth Century. By G. Lacey May, M.A. With Illustrations. 9*s.*

Christian Monasticism in Egypt to the Close of the Fourth Century. By W. H. Mackean, D.D. 8*s.*

The Venerable Bede. His Life and Writings. By the Rt. Rev. G. F. Browne, D.D. With Illustrations. 10*s.*

The Reformation in Ireland. A Study of Ecclesiastical Legislation. By H. Holloway, M.A. 7*s.* 6*d.*

The Emperor Julian. An Essay on His Relations with the Christian Religion. By Edward J. Martin, B.D. 3*s.* 6*d.*

The Importance of Women in Anglo-Saxon Times; The Cultus of St. Peter and St. Paul, and other Addresses. By the Right Rev. G. F. Browne, D.D. With two Illustrations. 7*s.* 6*d.*

French Catholics in the Nineteenth Century. By the Rev. W. J. Sparrow Simpson, D.D. 5*s.*

An Abbot of Vézelay. By Rose Graham, F.R.Hist.S. With eight Illustrations. 3*s.* 6*d.*

The Monastic Chronicler and the Early School of St. Albans. By Claude Jenkins, M.A. 3*s.* 6*d.*

The Historic Monuments of England

Edited by A. HAMILTON THOMPSON, M.A. (Cantab.), Hon. D.Litt. (Durham), F.S.A., Professor of Mediæval History in the University of Leeds.

The Cathedral Churches of England. By A. Hamilton Thompson, M.A., Hon. D.Litt. (Durham), F.S.A. With copious Illustrations. 8*s*. 6*d*. net.

Parish Church Architecture. By E. Tyrrell Green. With 64 Illustrations, chiefly from drawings by the Author, and a Map. 8*s*. 6*d*. net.

English Monumental Sculpture since the Renaissance. By Katharine A. Esdaile. With many Illustrations. 10*s*. 6*d*. net.

The Painted Glass of York. An Account of the Mediæval Glass of the Minster and the Parish Churches. By the Rev. F. Harrison, M.A., F.S.A., Librarian of the Dean and Chapter Library, York. With a Preface by W. Foxley Norris, D.D., Dean of Westminster. With four coloured Plates and numerous Illustrations. 12*s*. 6*d*. net.

English Mediæval Painted Glass. By J. D. Le Couteur. With about 50 Illustrations. 8*s*. 6*d*. net.

Sundials. Incised Dials and Mass-Clocks. A Study of the Time-Markers of Mediæval Churches, containing Descriptions, Photographs, Diagrams, and Analysis of Dials, chiefly in Hampshire, but also in various other counties. By Arthur Robert Green, M.R.C.S. (England), L.R.C.P. (London). 10*s*. 6*d*. net.

Baptismal Fonts. Classified and Illustrated. By E. Tyrrell Green. With over 100 Illustrations. 10*s*. 6*d*. net.

French Church Architecture. By E. Tyrrell Green. With about 70 Illustrations. 10*s*. 6*d*. net.

[20.3.30.

Printed in Great Britain by R. Clay & Sons, Ltd., Bungay, Suffolk.

Princeton Theological Seminary Libraries
1 1012 01197 5481

Date Due

FACULTY
~~APR 21 '60~~
~~MAY 5 '60~~
~~[illegible]~~
~~[illegible]~~
~~DEC 31 1984~~
~~JUN 15 1985~~
~~JUN 09 2002~~
OCT 21 2013